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XL. *A Treatise upon the Law of Usury and Annuities.* By FRANCIS PLOWDEN, of the Middle Temple, Barrister at Law 8vo. pp. 570. 9s. Butterworth.

THE INTRODUCTION

CONTAINS a general sketch of the nature of a work which has the highest utility for its object. On the subject of usury, the author professes to confine himself merely to "what is and what is not usury," and suppresses any observations that do not immediately relate to facts. With regard to annuities, he laments the fatal prevalence of a traffic made of them, which Mr. Erskine justly calls "evasions of the Statute of Usury. But," Mr. Erskine continues, "annuities for the life of the seller, which are far the more common, and for which seldom more than six years purchase is given, cannot be defended on any principle of public utility or social advantage; and common sense will inform the most simple apprehension, that every contract, which cannot rest itself on one or other of these principles, must be dishonest, unjust, and destructive of the spirit of every human intercourse, which is general and reciprocal benefits."

Vol. I.—No. III.

Of the work itself, the following Table of Contents (published at the head of the volume) will give the most ample information. Most of the observations are illustrated by some legal case in point, and a copious appendix concludes the work, containing acts of parliament, reports of committees, and other papers, connected with the subject.

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EXTRACTS.

OPPRESSED STATE OF THE JEWS IN
THE REIGN OF HENRY III.

TO the appointment of this parliamentary judge over the Jews, may be attributed the silence of our historians upon this subject for eight or nine years; it being to be presumed that the royal extortions were during that time checked or prevented. However, about the year 1253, they resume their old theme of the king's merciless extortions and oppressions of the Jews. Matthew Paris, a contemporary writer, and consequently impressed with the public spirit of hatred to the Jews, is more diffuse, and perhaps more to be credited than any other author, when he relates the sufferings of the Jews, whatever credit is to be given to his accounts of their crimes. The nature of their crimes was the general privy and consent of all the Jews throughout England to the annual crucifixions of a Christian child, as a paschal offering, in derision of our blessed Lord; supplying the Tartars with arms, concealed in barrels, for enabling them to destroy their Christian enemies, and destroying by a poisoned beverage many nobles of the land. The proofs of these charges rested solely upon the confession of two Jews: the first, whose name was *Copin*, was examined by Sir John Lexington, who before his examination thus addressed him: "O wretch—knowest thou not that speedy destruction abides thee! all the gold of England will not suffice for thy deliverance or redemption." He then offered him his pardon and freedom, if he would avow the crimes with which the whole body of the Jews was charged. "Whereupon," says Prynne, after the more ancient authors, "This Jew, believing that he had thus found out a way of escape, answered, Sir John, it thou make god thy words by thy deeds, I will reveal wonderful things unto thee, &c." When this learned knight had thus extracted from the Jew whatever his hopes or fears prompted him to disclose or avow, he was assured that his crimes were too heinous to be pardoned. "And when as he had spoken these things, and other detractions, being tied to a horse's tail, and drawn to the gallows,

"gallows, he was presented to the
"aerial cacodæmons in body and
"soul; and ninety-one other Jews,
"partakers of this wickedness, being
"carried in carts to London, there
"were committed to prison, &c. The
other Jew, who disclosed the crime of
poisoning the drink, was one Elias
Bishop, in whose house the liquor was
poisoned; he turned Christian on
Christmas Day, 1259, and was not
punished. For Matthew Paris says of
him, "But then he was a devil, but
"now thoroughly changed, and a
"Christian: and as the condition, so
"the operation is changed." It would
exceed my plan to detail all the op-
pressions and grievances which the
Jews are reported to have undergone
after this time, not only from the king,
but also from the barons. When
Henry III. had so drained and ex-
hausted their resources, their high
priest, Elias, pleaded to him in per-
son their absolute inability to furnish
any further supplies to the royal trea-
sury, and demanded a safe conduct to
be permitted to quit this kingdom,
leaving to him all their houses and
furniture, which he refused. And
then, as Prynne expresses it, (p. 26.)
"Being made another Titus or Vef

"pasian, he sold the Jews for some
"years to Earl Richard, his brother,
"that those whom the king had ex-
"coriated, he might eviscerate." It
appears that there was as little reason
as moderation in the oppressions which
the unfortunate Jews underwent in
this reign. John Stowe informs us,
that in the year 1262, about the 47th
year of the reign of Henry III. "the
"barons of England robbed and slew
"the Jews in all places: there were
"slain of them in London to the
"number of 700; the rest were
"spoiled, and their synagogues de-
"faced. The original occasion of
"which massacre was, because one
"Jew had wounded a Christian man
"in London, within Colechurch, and
"would have enforced him to have
"paid more than two-pence for the
"usury of 20s. for one week."

Having had occasion to attribute so
much cruelty and injustice towards
the Jews to our third Henry, it may
be thought an act of candor to submit
to the reader the apology, which his
contemporary historians have put into
his mouth:†

"It is no marvel if I covet money,
it is a horrible thing to imagine the
debts wherein I am held bound. By
the

* Dr. Wilfon says (fo. 198.), "The Jews had license from the king to take
"two-pence in the pound for the week's lending, which is 40*l.* and more
"by the year upon the 100*l.* A devilish usury no doubt, and worthie of
"all death without all peradventure. And great pitie, that any prince should
"ever yeilde to suffer anie such spoile or theft amongst good subjects." This
rate of interest certainly appears very exorbitant: and yet, if we reflect
upon the advantage which may result to low retailers of perishable com-
modities, such as fruit, fish, vegetables, &c. from the weekly accommodation
of 20*s.* we may easily conceive how ready they would be to pay two-pence
on the Saturday night, for the loan of 20*s.* which may have enabled them
to purchase these commodities, and gain a livelihood by the retail of them.
The king's license was probably grounded upon this minute view of such
loans: not upon the more enlarged scale of loans at forty per cent. per
annum generally. There is a current belief, that no very remote ancestor
of a peer of a neighbouring kingdom amassed his fortune by supplying the
criers and retailers of such wares in London streets with 20*s.* and a wheel-
barrow on Monday morning, on condition of their returning the barrow
with a guinea on Saturday night, which profit amounts to nearly 300*l.* per
cent. per annum. And yet was this industrious money-gainer no Jewish
usurer: nor as yet, *catalla et terra usurarii, sicut catalla furis sunt regis.*

† Mat. Paris, p. 902. Vid. also Mat. Westminster, p. 270. Hall, Vol. III.
p. 252, and Prynne's Demurrer, p. 25, 26. Some instructive reflection arises
out of the peculiarities of this monarch's reign. All our historians concur in
commending him for his external piety and personal chastity: they all agree
in attributing to him a character naturally irritable, even to violence: but
being wholly under the controul of his advisers, he was almost in the habit
of rejecting and persecuting his staunchest friends, and caressing and en-
couraging his bitter enemies. He saw unmoved the greatest discontents of his
people

the head of God, they amount to the sum of 200,000 marks, and if I should say of three, I should not exceed the bounds of truth. I am deceived on every side,—I am a maimed and abridged king, yea, now but an half-fed king. For having made a certain estimate of the expenses of my rents, the sum of the annual rent of Edward my sonne amounts to above 150,000 marks. There is, therefore, a necessity for me to live of the money gotten from what placé soever, from whomsoever, and by what means soever.”

P. 105.

XLI. *Family Secrets, Literary and Domestic.* By MR. PRATT. 5 Vols. 12mo. 1l. 5s. boards. pp. 2408. *Longman.*

THE STORY.

THE families whose *secrets* form the narrative of the novel before us, are those of the Hon. and Reverend Sir Armine Fitzorton, Mr. Clare, and Sir Guise Stuart, whose estates and residences are adjoining to each other.

Sir Armine and Lady Fitzorton have three sons, on whose characters the foundation of the novel is formed:—Henry is a youth of enthusiastic sensibility, fond of the Muses, and open to every honourable affection that can attach itself to a heart of exquisite feeling.

John (the eldest) is a philosopher, stern in his sentiments, and satirical upon the flights of his brother's imagination; but strictly just, diffident of himself, and privately assailable by the softest passions.

The even temper of James possesses neither sternness nor exquisite sensibility, but possesses a happy medium power of at once correcting and reconciling the extremes of his two brothers.

The utmost intimacy subsists between the families of Fitzorton and Clare; and Olivia, an only daughter of the latter, is from infancy designed to be the wife of Henry, to whom she is most tenderly attached.

Sir Guise Stuart is a character of the deepest atrocity, and an avowed enemy to the houses of Clare and Fitzorton:—his disposition is, however, totally contrasted by the manners of an amiable wife, the exemplary conduct of his daughter Caroline, and the many virtues of his son Charles.

A mutual and ardent affection subsists between Caroline and Henry, the betrothed husband of Olivia; the circumstances relative to it combine so many interesting incidents, and are so fully accounted for, that, while the reader trembles every instant for a discovery on the part of Olivia (a most amiable and

people at his lavishing the favours of government upon others than his English subjects; and he persisted so long in his marked partiality to these deceitful and overbearing favourites, that he drove his native subjects and natural friends into open rebellion. He was goaded on to these extremities by the intemperate counsels of several of his clergy, particularly of the Bishop of Winchester. We must, however, remark, at a time when the whole royal treasury or revenue was at the exclusive disposition of the sovereign, that his filial affection for his heir apparent prince Edward was such, that he allowed him an establishment of 150,000 marks, which sum, in those days, was nearly equal to a million of money at its present value. It is also observable, that the whole of his debt which he was distressed to pay did not double the yearly amount of his son's establishment. He bewailed his want of means to continue it; but cast neither debt nor blame upon his sons, and stood forth, as an indulgent and tender father, the debtor to the nation for the prince. He was at times sensible of his follies; but wanted resolution to discard and punish those malicious and weak counsellors who had nearly reduced the state to irreparable ruin.

prepossessing character), he sees, with pleasure, that the honour of Henry (who is the victim of a thousand accidents), seconded by a wonderful instance of friendship from Mr. Clare to Sir Armine,—the deep distress of the latter and his lady, on the bare idea of Henry's receding,—and the prospect of destruction which would attend both families in case of a disappointment, predominate over the influence of passion, and aids, in spite of himself, the views of his family towards Olivia.

The circumstances of Henry's engagement are unknown to Caroline:—an explanation on the part of Henry is always prevented.—The tyranny of Sir Guise forces Caroline either to forbid Henry the house, or submit to a dreadful alternative, while the hypocritical father laments with Henry his daughter's inflexibility, and inwardly triumphs in the distress it occasions.—His cruelty to his lady shortens her days, and after committing actions that almost bring destruction on him from the hands of his own tenantry, he is outwitted by an infamous gambler and a woman long kept by himself as a mistress, with whom he is tricked into a disgraceful marriage, and who, on her coming to the abbey, exhibits herself in such colours, that Charles and Caroline are obliged to quit it, as do every domestic retaining any affection for them or the deceased Lady Stuart.

Prior, however, to the latter circumstance, Sir Guise makes a feigned reconciliation with the Fitzortons; Henry is admitted to the abbey, and at length discloses to Caroline the state of his obligations with Olivia:—Caroline, with suffering heroism, resigns all claim to Henry, and Charles, who is the warm friend of Henry, and passionate admirer of Olivia, is obliged to yield to an arrangement which, while it blasts his dearest hopes, is too much sanctioned by honour and propriety to be disputed.

Nature, however, will, in many instances, get the better of virtuous inclinations,—and the mutual distress of Henry and Charles on the appointment of the fatal wedding-day lays the groundwork of a scheme to prevent its taking place,—in which they are assisted by Mr. Partington, a worthy and curious character.—Accordingly, when Henry accompanies his father, mother, Mr. Clare, Olivia, &c. to Adfell Hall, a seat of Mr. Clare's, where the nuptials are to be solemnized, Henry, who rides on horseback, is about to be carried off by a band of armed men, when their project is defeated by one of a more dangerous nature levelled by Sir Guise and his infamous adherents at the life of Sir Armine, who is dangerously wounded.—The friendly party who, headed by Charles, were to carry off Henry, seconded by Sir Armine's domestics, entirely conquer the assassins, among whom the unfortunate Charles Stuart discovers his own father.

The danger of Sir Armine destroys every other consideration in the breast of Henry, whose plot, enveloped in the confusion of the other, passes unnoticed.

Sir Guise, on Sir Armine's being declared safe, and from motives of friendship to his unfortunate family, is dismissed; but Sir Armine, after nearly recovering the effects of the rencontre, is, by mistaking a poisonous preparation for a medicine, torn from his family, having, with his dying breath, exacted an oath from Henry to fulfil his promise to marry Olivia.

The death of Lady Fitzorton soon follows that of her husband, and before sufficient time can elapse for the celebration of the intended marriage, Mr. Clare dies, who, as does also Lady Fitzorton, receives on his death-bed a renewal of Henry's sacred promise with regard to Olivia.

John

John Fitzorton, having been cruelly deceived in the fidelity of his first mistress, is, for a time prejudiced against the sex, but an attention to the growing graces of Olivia so far alters his opinion, that he becomes violently though secretly in love with her; which circumstance, while it casts a mystery over some parts of his conduct, is yet managed with so much honour by him, that, though he is master of Henry's private attachment to Caroline, yet his own secret remains in his bosom, and his every attention, attended with many internal struggles, goes to promote the union, interest, and happiness, of Henry and Olivia.

The sacred promises made so repeatedly by Henry, and the orphan state of Olivia left to his care, make it necessary that their often deferred marriage should at length take place, which is consequently celebrated at Adfell Castle, — where, though the real state of Henry's affections causes him to be constantly at war with himself, his conduct to Olivia is such that she has no reason to fear her affections being fully returned.

The ill-fated children of Sir Guise having refused, from delicacy, every mode of assistance from Henry, are relieved by the exertions of John, who, among other infamous practices of Sir Guise, discovers the will of a relation in their favour, hitherto concealed by Sir Guise and his emissaries. — With the produce of this, Charles, Caroline, Father Arthur (formerly chaplain to Sir Guise), old Dennison, the faithful family steward, and Floresco, an Indian servant of affecting fidelity, seek a distant asylum under the auspices of John, with a Mrs. Herbert, and a daughter of John's faithless mistress, but not by him, who, on the mother's death, was generously taken under the guardianship of the abovementioned lady.

The new connections of Sir Guise soon effect his entire ruin, and, af-

ter becoming the scene of riot and infamy, the abbey is seized on by creditors; but the friendship of Sir John Fitzorton again interferes, and with the assistance of his brother James (now a counsellor), he retains possession till proper inquiries can be made into the claims of Caroline and Charles:—meantime Sir Guise, hunted by his creditors, and deserted by his wife, undergoes variety of misery; every adventure connects with it some relation to his former tyranny; he is condemned to be relieved by those he has injured most, and at length becomes the pensioner of Olivia in an apartment of the abbey—formerly his own.—By the philanthropy of John, his children are brought to him, and after enduring sufferings and remorse which fully expiate his crimes, he expires in their arms.

Much caution is used at this period to prevent Henry from seeing Caroline, but a plot laid by the widow of the deceased Sir Guise, and carried to a tremendous length by her accomplices, is so nearly carried into execution, that, but for the timely discovery and prevention of it by Henry (aided by Partington), Olivia, Caroline, and Charles, would have fallen a sacrifice to their murderers, who have various and sufficient causes, in the eye of the vicious, for their determined hatred.

By this time Henry and Olivia have been married some years, and are in possession of two beautiful and sensible children, who are frequently introduced by the author to heighten and point the effect of the main story.—After laying in of a third child, Olivia is attacked by a fever, which terminates her existence:—it is now that the first hints of John's passion for Olivia are given to Henry, who, sincerely lamenting the loss of a most amiable wife, and oppressed with other ideas, is the victim of near a twelvemonth's illness.

Caroline and Charles, after the funeral of Sir Guise, embark for the continent,—it being Caroline's deter-

determination to enter a monastery; (her family, we should have premised, being of the Roman Catholic persuasion). Charles, by natural and accountable degrees, transfers his passion from Olivia to Johanna, the protégé of John: this alteration of sentiment in Charles takes place before the death of Sir Guise, and during his stay at the abbey, though frequently in sight of Olivia, he adheres to his second predilection.—The year of Caroline's noviciate expires, and she is on the point of being professed, when the arrival of Henry recalls her to the world:—many intervening circumstances, however, suspend what at last takes place, the union of Henry and Caroline.—Charles marries Johanna; James, in his usual medium way, is respectably settled; John seeks a refuge from his cares in military and parliamentary employments, which he divides with the education of his brother's children by Olivia.—True George, a conspicuous character as a faithful servant, marries Jenny Atwood, a victim of Sir Guise's former cruelty, and Floresco, the Indian boy, accidentally meets with the partner of his affections.

Sir Guise's second wife escapes public execution by suicide; the train of her accomplices perish by the hands of the hangman, except one, who is dreadfully murdered by his associates.

It is impossible for us to embrace the extent of character which makes its appearance in addition to the above; we shall, therefore, conclude the extracts which follow with the last chapter of the work, which gives, in the author's own words, its moral, meaning, and application.

EXTRACTS.

CHARACTERISTIC TRAITS OF JOHN, JAMES, AND HENRY FITZORTON.

"THEIR characteristics began to show themselves in the most early, and
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continued to the latest period. From the former, we will select an almost infantine occurrence, because it ascertained their indelible points; the soft excess of Henry, the moderation of James, and the energy of John.

"In the cold season, a poor blackbird had taken shelter in Sir Armine's green-house. Animated by the genial heat, it was basking upon an orange tree, and warmed out of the cold remembrances of time and place, stretched out its wings, in a kind of summer languor, over the branches, and had begun to pour a semi-note of gratitude and joy. Henry, hastily, yet on tip-toe, ran round to shut the window at which it had entered, first closing the door. 'I have wished for a blackbird I know not how long,' whispered he, 'and it will be quite a charity to give that poor fellow good winter quarters in the castle. I own it is almost a pity to disturb him now, he seems so comfortable; but if he knew how very kindly I would use him, he would come a volunteer into my chamber.'—'Very kind, to be sure,' said John, 'to make him a slave for life; to my thoughts, he had better choose his own lodgings, though the best to be had were in a barn, or in a hollow tree, and get an independent warm here in the hot-house, when he finds an opportunity, than be a prisoner in the best room of the castle, nay, in the king's palace; so be advised, brother, and let him alone.'

"John softly opened part of the window nearest the bird. 'No, I'll tell you how it shall be,' observed little James, 'give the bird fair play; leave the window open, and let Harry try his fortune; if the bird suffers himself to be caught, when the path of freedom is before his eyes, why it will be his own affair, you know.'—'But the act of catching him at all is arbitrary,' said John, sturdily throwing his hat at the orange, and other exotic plants, that grew in the direction of the tree where the blackbird had been perched. 'Not at all, brother,' cried Henry, 'when it is only to convey him to a better place,' running, as he spoke, after the object of his wishes, almost with the swiftness of its own wings. John kept always behind, in the hope of pointing its flight to the window, and James stood

stood impartially in the middle, unless he slept on one side or the other, to maintain fair dealing. The black-bird, mean time, alarmed by all parties, flew irregularly from shrub to shrub, from window to window, sometimes bearing its breast against one object, sometimes striking its wing or beak against another, often being in the very path of liberty, and as often driven out of it. At length it sunk exhausted to the ground, and was taken up almost without an effort to flutter by Henry, whose little heart palpitated like its own: his ardent eye, quick breathing lip, and high-colouring cheek, spoke its triumphs; yet, amidst his exulting, he forgot not mercy; the fairest laurel of the conqueror is humanity, and the very instincts of Henry were humane: he smoothed the ruffled plumes of his captive, poured over it every assurance of protection, pressed its glossy pinion on his cheek, detained it with a soft trembling hand, and at length, putting it, lightly held, into his bosom, ran with it to his chamber. 'He has fairly won the bird, brother,' said James, following. 'Certainly,' replied John, with a dissatisfied tone, 'nothing can be fairer than to run down a poor terrified little wretch, who has no power to resist; then seizing and dragging it to prison! It struggled for freedom, till it was almost gasping for breath; and I am ashamed that I suffered any thing to prevent my taking part with the unprotected in the cause of liberty. But this, I suppose, you and my brother would call foul play, just as you have styled his theft a kindness! Yes, the kindness of a Christian robber, who steals the innocent savage from his native land, and covers him with chains!' *Vol. I. Chap. 2.*

THE READING OF OLD DENNISON'S
LETTER TO SIR GUISE, ON HIS
BED OF SICKNESS AND PENITENCE.

"CHEARED by these appearances, and anxious to improve them, the good brother and sister sat on each side of their father's bed, and tried every thing most likely to continue the happy symptoms. In answer to some kind questions Sir Guise had asked, respecting the worthy old

Dennison, whom he considered as amongst the first on the long list of those he had injured, Caroline produced a letter with which the veteran Steward had charged her at parting, and which she promised to bring forward when it might most gratify the servant and the master. And this appeared to her the moment that it would set forth, in the simplicity of nature, the unaffected good wishes and good will of an honest heart. Of this, Caroline, from a long knowledge of the writer, was perfectly assured; but fearing that, in the unfolding these, there might be some expressions which a mind, sore from the wounds it had inflicted on itself, would feel too pointedly, she proposed to spare her father the trouble of perusing it, by consigning it to her brother's reading: observing, that he might, at some future early opportunity, either report the substance or give the whole. Jerom and Jonathan, who had been keeping watch over the baronet, offered to withdraw, but Sir Guise, with some energy, said, 'as his improper behaviour to that much-wronged old man, and to every other person, had been public, so should be his confessions, his shame, and repentance.'—'I know,' continued he, 'my dear child's generous motive, but I must entreat to have the letter immediately, and will try to read it myself.' For this purpose, Sir Guise raised himself in the bed, and made many ineffectual efforts; but he had taken too wide a measure of his corporeal powers, or rather, he had mistaken a momentary supply of spirits, from several cheering circumstances, for bodily strength; and unable even to bear the posture necessary to trace the characters of the letter, he was constrained to lie down, and entreat his son to read it; as his desire to know the contents remained, and was, perhaps, increased by the difficulty of procuring them. The lieutenant having broken the seal, and unfolded the paper, began to read, but stopped in the middle of the first sentence. In vain did his father importune him to proceed. Caroline guessing, indeed perceiving, in some measure, the cause, from what she had already heard, now regretted she had mentioned the letter till Sir Guise had gained a little more strength. He agreed

agreed to this, and feeling himself exhausted, said, he wished to be alone.

"The lieutenant and Caroline obeyed, and when they were gone, Sir Guise made another ineffectual trial. 'I see you are main willing, your honour, to hear what daddy Dennison says,' cried Jonathan, who had returned into the chamber with Jerom; 'And I,' exclaimed the latter, 'will read it, were it as cramp and crooked as our own.'—'Aye, we'll make him out, I warrant,' answered Jerom; 'an if it be long, why we can ride and tie, you know, cousin: you a bit and I a bit. Ods zookers, now you are got on the right side the post, your honour sha'n't be on the fidgets for the value of reading a letter; and so, as the squire and young lady seem shilly shally about it, what little book learning we have is at your service, if you like to have it.'

Taking the silence of the baronet for consent, though, in truth, he was silent because he had not recovered himself enough to speak, Jerom received the letter, and began:

To Sir Guise Stuart, Baronet.

'By favour of his most excellent, and never enough to be loved daughter.

'Honoured, and, as I may now say, by God's grace, honourable Sir—blessed be God for it:

'We are told, your honour, that nothing has for a great while been new under the sun, and that there has been an end put to miracles ever since the Bible times—now that I take to be—to be—to be——'

'What is that word, Jonathan?—he's as long as my leg.'—'And a pretty deal more crooked,' answered Jonathan, looking over his cousin's shoulders; 'but I have him, for all that—pokrifal, you fool, pokrifal, who's the best scholar now, I wonder?'

Jerom, clapping him on the shoulder, said, 'You are a fine old Grecian, to be sure,' and proceeded:—'Now that I take to be pokrifal—for first, its so new to see, your honour, what I hear, with great joy, you now are beginning to be, that the sun, old as he is, mayhap shall hardly shine on the like again—and, se-

condly, so bad as you have been many long years, nothing but a marvellous miracle could make a good Christian man of you again; for 'tis easier for a leopard to change his spots— you understand me, your honour—so I dare say that, under God's favour, a miracle, and no small one, has been made, on purpose for your honour.'

'Daddy Dennison is a brave, sensible old youth, an't he, coz,' said Jonathan.

'Don't put me out,' answered Jerom:—'O, Sir, were the dear, good, real, Lady Stuart, whom you—you——'

'Better skip the next word, I fancy, coz,' said Jerom, hesitating—'see here, just where I have put my finger.'

'Its the devil's own word, to be sure,' said Jonathan, 'but the steward meant it should be read, or he would not have put it down, besides, the thing's true, and so what signifies minting of it?'

'Read on,' said Sir Guise: Jerom continued, 'Real Lady Stuart, whom you murdered, as a body may say, by inches; were she alive to witness this good turn, she would almost die again with joy, but for that matter, she does see it where she now is: and my old heart bounds to think there is now a chance you may meet her: how must your honour also feel, when you have got a little over the shame on't, to have your all-good son and daughter by your side to forgive you, and to make your bed in your sickness, as the Scripture saith. Your honour should have, old Dennison about you too, but that I am rather dim-sighted of late, and moreover could no otherwise but by staying behind to keep house, and nurse my age, prevail on young master and mistress to go in comfort. So I thought the only way to shew my love, at this great distance, would be to indite my thoughts in a letter that your honour might know I was not the least glad to find you such an altered man; and from being the greatest—the greatest——'

'Here's another word,' said Jerom, checking himself, 'which his honour may not like—look'e.'

'Lord, you are so squeamish—come, I'll finish it,' observed Jonathan,

than, taking the letter, and reading on—

‘And from being the greatest sinner I think, I ever knew, are getting to be the greatest penitent; and Heaven can tell it should be so, else the one can never be able to set off the other: I mention these things now out of pure kindness, that you may not imagine you have repented enough; for, alas! if your honour should live to the age of Mathusalem, and go in sackcloth and ashes all the time, it would not be too much, seeing what is past.’

A groan here issued from the bosom of Sir Guife. Jonathan whispered to Jerom, that the groan was a good omen; but that he was glad he had come almost to the end of the letter, ‘Because,’ said he, ‘you see the poor man’s face is covered with tears; and ’tis a pity to whip a horse to death, when he fees his fault; and after all his freaks, is going the right road.—Here’s only a bit more to end with, your honour.’

‘And now, honoured, and praised be God, as I said in the beginning, —honourable, old—and, as I may say—new master, wishing you may go on with the good work, so that, although your sins have been as scarlet, they may become white as snow, which we are told in holy writ shall be the case to all true repenters,

‘I am, always,

‘Your old faithful servant
to command,

‘NESTOR DENNISON.’

‘But there’s a postscript,’ observed Jerom, ‘only a few lines though—’

‘We have all, young and old, lived here, as I may say, like people taken out of a pest-house, and put all at once into a paradise; but this your honour will hear from better hands. All grace to your honour, and no more at present, but love to every thing at the old abbey, and to little old Fitz, if alive; —I dare say, if little Fitz knew how your honour had mended yourself, he would come and tend you too. As to Squire Henry, and Madam Olivia, I shall say nothing—but Heaven make ’em happy.—Your honour has not a little to repent of in that quarter—but I have done.’

‘And its time you had, old boy,’ said Jonathan, folding up the letter, and returning it to the baronet, who had felt the truth of every passage at his heart, but made no other comment than that which was written in his sighs and tears; both which much affected the young kinsmen, who used every means in their power to console him, though, in fact, some of those intended consolations, like Denison’s epistle, probed, to a salutary end, indeed, the deep-seated wound.”

Vol. V. Chap. 33.

GENERAL AND MORAL RETROSPECT OF THE WORK.

“THOSE who have fairly perused this history will, we trust, have progressively traced its design; yet it may not be amiss to add, in this closing chapter, a recapitulation of its moral. In point of interest with the heart, and effect upon the conduct of the reader, it has been our endeavour to render conspicuous and impressive several of the most important objects in literature, in morality, and in domestic life; with examples and warnings appropriate to each.

“In one of the personages, the character of a Protestant clergyman, and father of a family, of an honourable mind, shaded by human error, and somewhat warped by religious tenacity, has been contrasted with the character and conduct of a man who is exhibited in the perpetration, consciousness, perseverance, punishment, and repentance of progressive crimes: and as the life and death of the former of these persons give the example of a good man, in the several moral divisions of a divine, friend, neighbour, citizen, parent, and husband, through every period of a wife and active life, even till he quits the world, with the above exception; so does the behaviour of the other hold out the warning of a vicious being, placed in no less prosperous circumstances, even till he is overwhelmed by a sense of his own enormity; bringing the death-bed of the wicked close under the eye, in contrast to the death-bed of the righteous.

“In the third character has been portrayed a venerable supporter of virtue, in a Catholic clergyman, in all the trying instances of a difficult station, so act as a corrective on that into-

intolerance of sentiment which influenced the opinions of the Protestant divine.

"A fourth endeavour has been to display, in the domestic history of three young men, brothers, the two great extremes of philosophic energy and poetic softness of character, with the safety of the middle man between both, shewing, however, in the conduct of the two former, the possibility of preserving all the virtues of the latter, even when the practice of those virtues are exposed by habit, temper, and pursuit, to more arduous trials.

"The power of filial piety has also been given, in the delineation of a mind that preserved its modest dignity, amidst the hardest ordeals, to which a child can ever be called upon in her relative situation to pass.

"The sixth portrait is that of a candid and perfectly unsuspicious character, in all the relations of social and domestic life.

"The seventh discovers the good produced to an unfortunate woman from some merciful treatment received from the fortunate of her own sex; for the want of which many a violated form, but unsullied mind, languishes in the shades of obscurity, or crowds our streets with irreclaimable victims.

"These are interspersed with various examples and warnings,—of faithful domestics in youth and age,—of their contrast in some treacherous servants,—of pettifoggers in the law,—of honourable men in that profession,—of patient meekness, unaffected candour, conjugal faith, and maternal affection, through a life of trials; and its appropriate warning is given in a violent disposition, coupling strong powers of mind with beauty of person and loose principles, scorning patience, and resisting conscience.

"A fourteenth warning arises from shewing the danger of hazarding the happiness of a child in the momentous article of marriage, on any consideration where the heart functions not the choice of the parent, even though the hand is presented to beauty, elegance, and virtue: since nothing can be more certain than that more mischief may result from one unhappy marriage than from an army of men intent on destruction.

"Such are some of the great aims proposed to be accomplished by this work as a whole: from a due contemplation of which, with the parts, must be collected its energy and colour, its ornament and utility. From the intention, we can with confidence claim some praise, for it has been sincere;—from the execution we can derive nothing but hope. The labour has not been light, nor yet unattended by consolation; but if half a long life could bring the great moral and domestic truths to the point desired, we should exult in the means by which the end were attained."

Vol. V. Chap. last.

XLII. *Thoughts on the Structure of this Globe*, the Scriptural History of the Earth and of Mankind, compared with the Cosmogonies, Chronologies, and original Traditions of ancient Nations; an Abstract and Review of several modern Systems, with an Attempt to explain philosophically the Mosaiical Account of the Creation and Deluge, and to deduce from this last Event the Causes of the actual Structure of the Earth. In a Series of Letters; with Notes and Illustrations. By PHILIP HOWARD, Esq. 4to. pp. 602. 11. 15s. Faulder.

THE PREFACE

INFORMS us, that this work, which was published in two letters, in the French language, in the year 1786, took its rise from "A Difference of Opinion relative to the Causes of the Formation and Structure of Mountains, between the Marquis de Montigny (much attached to the System of Buffon) and the Author, whilst making together a Tour through "Switzerland," and is meant, by comparing conjectural and philosophical systems with Mosaiic traditions, to expose the fallacy and contempt for christianity too frequently evinced

evinced by the authors of many modern publications.

THE WORK

Consists of nine letters, each of which is succeeded by copious notes and illustrations,—the last letter forming a set of conclusions on the foregoing premises;—in the course of which the mythological and historical traditions of the Romans, Grecians, Phœnicians, Chinese, Tartars, Egyptians, Phrygians, &c. relative to the formation of the world and causes of the deluge are enumerated, compared, and explained.—A particular investigation of Buffon's system is included, and collated with several others,—and the various evidences of volcanic, mineral, vegetable, and animal productions, with astronomical remarks, are adduced in point of the several inquiries and elucidations. The order, subject, and nature of the heads which compose the work will be better understood from the following arrangement of the

CONTENTS.

Letter 1. Insufficiency and contrariety of various modern systems, on the formation and structure of the earth.—Coincidence of ancient traditions with the scriptural accounts of the creation and deluge.—Attempt to prove from these, and from the infancy of population, in times not very remote, the reality of a general deluge; and its antiquity not very far removed beyond the date usually assigned to it.

Letter 2. Analysis and refutation of Mr. Bailly's first system of nations, and all population derived from the Poles, deduced from ancient annals.

Letter 3. Examination of testimonies adduced from ancient astronomy, to prove the antiquity of the world; and particularly of Mr. Bailly's second system founded on an Indian era, pretended to be fixed on real astronomical observations, &c.

Letter 4. Remarks on the monuments of nations alledged as proofs of the antiquity of the earth.—Reflections on the system of M. de Buffon, and of divers other modern philosophers.

Letter 5. Various opinions of the nature of light, heat, and fire.

Letter 6. Abstract of the system of Professor Wallerius on the formation and structure of the earth.

Letter 7. Further attempt to explain the Mosaic account of the first formation of the universe, by the successive application of the fundamental laws of nature.

Letter 8. State and aspect of the antediluvian world, and changes operated by the deluge.—Curious observations on Dr. Hutton's new Theory of the Earth.

Letter 9. Conclusions on the above premises, with illustrative notes.

EXTRACTS.

STATE AND ASPECT OF THE ANTEDILUVIAN WORLD, AND CHANGES OPERATED BY THE DELUGE.

"LET us not judge of this earth, such as it came out of the hands of the beneficent creator, by the wreck permitted to escape from his avenging arm. Scripture informs us, and the account stands confirmed by the traditions of all nations, that the longevity of our antediluvian ancestors extended to the, to us astonishing, term of more than 900 years. Such vigour could only proceed from a more benign temperature of the air, and aliments of a more invigorating nature, less apt to create disease and jarring humours in the human body. There were every where fruits and vegetables, for it was not till after the deluge that animal flesh was permitted, or perhaps thought of. In the present variable and often cold climates of the earth, where vegetables are frequently scarce, and always flaccid, this food is become necessary to preserve strength and vigour. Some great alteration in the position, structure, and temperature of the earth, seems the only rational manner of accounting for the present so marked decay of human nature. Let us

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then consider what different state of these would constitute a more perfect equilibrium in the air, a more equal temperature, less productive of those sudden vicissitudes which so strongly affect both animal and vegetable powers, and life; let us imagine every circumstance which might contribute to create a more constant and salubrious climate; and we shall probably have divined the cause of this stronger constitution of man in the antediluvian ages.

"With Messrs. Wallerius, De Luc, and Whitehurst, it appears to me that the axis and poles of the earth must have been before the deluge perpendicular to the equator. It is not only the most natural, but, in case the centre of gravity was placed in the centre of the earth, seems also the necessary position. Astronomers have not been able to discern the smallest inclination in the axis of any other planet; if there is any, it is at least so small as to have escaped their observations. The great inclination of ours is incontestibly the source of incessant conflicts in the atmosphere, and of many subsequent disorders on the surface of the earth. When the centre of gravity was in the centre of this globe and its axis perpendicular, the attraction of the sun being equal on all its parts, would keep its course steady, and without deviation, in the track of the equator. It would perform the same journey of one degree in the same given time of twenty-four hours, and its whole revolution in 360 days. The moon, in like manner, equally attracted by the earth, would perform its rotation round it in thirty days, without traction. Hence, as we before observed, the most ancient computation of years of 360 days, and of months of 30 days, though totally inapplicable to the present months, or to years either solar or luni-solar. It is no small presumption of the once existence of such a year, preserved by ignorance of reality, and reverence for antiquity, till such time as the error was perceived to be too gross, and was by degrees more or less accurately rectified by succeeding generations. The few who survived the change, and their immediate progeny, confounded to find their ancient division and duration of the year inadequate, tried, as we find in history,

a variety of expedients to conciliate their traditional computation with reality; and the first somewhat successful attempt was the addition of five intercalary days at the expiration of the old year. Precision was certainly become extremely difficult, and has not been ascertained above two centuries. When the centre of gravity was changed, the motions of the earth and of its attendant planet became tremulous and irregular, and no longer kept exactly pace with time. The mutation of its axis became at last more considerable, and its rotation round it somewhat variable; the poles were diverged, and in consequence the track of its orbit became equally oblique to the equator. So long as the poles of the earth were perpendicular to the equator, and that its course varied not from that line, the days and nights were equal throughout the year, perpetual spring reigned all over this globe, and its temperature was every where moderate. After the change, God finds it necessary to forewarn Noah, that he must expect successive changes of seasons, and vicissitudes of heat and cold, such as he had never yet experienced.

"In the former world, the nature of the surface, and the disposition of the lands and waters, probably assisted not a little, with the position of the globe, to moderate both heat and cold in every quarter of it. Less prominent inequalities on the face of the land, a more equal proportion of land and water, and a more general intermixture of these, would contribute to this, and were no doubt the means. The constant vicinity of seas of very moderate extent would, from the vapours exhaled from them, incessantly moisten the dry land, without the help of rains; and Moses expressly tells us, none were necessary to water the earth: and hence the rainbow, first appearing to Noah after the deluge, was literally to him a new phenomenon.—

"Instead of immense uninterrupted oceans, and extensive continents without seas, diversely traversed with chains of high mountains, the lands more equally distributed on every part of the globe, were no less beautifully than usefully intersected by seas of moderate depth and extent, communicating with each other by freights, which

which further facilitated the intercourse of the inhabitants. More frequent and extensive perhaps towards the equator, they would soften and refresh the hotter air of that climate, lying directly under the course of the sun, and in parts more distant they were so disposed as to moderate increasing cold. Every where the vapours rising from them would furnish dews, proportionable to the wants of the somewhat varied climes, to irrigate the earth. On the surrounding lands no towering mountains reared their heads into the cold regions of the air, to accumulate snows and ice, to chill the atmosphere, or gather round them storms and tempests; but hills of small elevation, perhaps under the equator somewhat higher, to moderate the heat, afforded gentle breezes to fan the air, and diversified the habitations of mankind. This disposition of the lands and waters would entertain a mild and benign temperature, as well under the sun's course as in parts more removed from its influence, and, conjointly with the constant equality of days, nights, and seasons, would afford perpetual spring to all parts of the whole surface of the earth. No cold or burning varieties of temperature would freeze or scorch the earth, or alternately chill or boil the blood of living animals, check or dry up the sources of vegetation. It was not till after the deluge that God said to Noah, that winter and summer, heat and cold, seed time and harvest, should alternately succeed each other; proof that it was not so before, and that he then forewarned him of a new order and dispensation of things hitherto unknown to him.

—Such a position of the globe, and such a distribution of its lands and waters as I have here described, we may, I think, conceive adequate to the maintaining a never-fading scene of fertility, and of a mild and nearly equal temperature, over the greatest part of the earth; and some such causes must have existed to have given that constant salubrity of climate which protracted the life of man so far beyond its present limits. Some few of the consequences of such a different order of things—an invariability of temperature, subject to no changes from heat to cold, or to the

vicissitudes of seasons, and the sufficiency of dews to water the whole earth without the intervention of clouds or rain—are clearly, though briefly, indicated by Moses. That the present constitution and aspect of this globe are very different is no objection; for God declared in his wrath “that he would destroy the then “earth itself, along with its inhabitants.” Consequently we may with the utmost propriety look upon both its climates and the present disposition of its surface as entirely altered from the primitive state: that its outward coat has been broken and dislocated, we shall presently see that the most convincing evidences every where proclaim.

“The original happy state of the world, and of mankind, the every where commemorated golden age of ancient tradition, was soon to finish. The very distant prospect and slow approaches of death had fleeced the heart of man against all fears of succeeding eternity; and the very happiness, ease, and abundance of his situation had, by degrees, obliterated all remembrance of his creator and munificent benefactor. — At length the measure of the crimes of men were full, and God determined to destroy the whole race, one single righteous man and his family excepted. As a future check to the depravity of the heart of man, and as a constant admonition of his dependant and uncertain state, the earth was thenceforth to be condemned to a degree of sterility, from which he should draw his subsistence by hard labour, exposed to the inclemency of seasons, and his life was to be shortened from 900 to 90 years. It was not men alone who were to perish in the flood, but the whole earth with them; its whole face was to be so altered as to leave scarce any trace of their former habitation. To work a total change in the constitution of man, the temperature and the whole disposition of his future abode were to be altered. To effect this, no ordinary means could be sufficient. — The mediate cause was the will of the Most High to punish the sins of men; and this cause, as well as the fact, is recorded in all the most ancient traditions of mankind. The immediate cause, or the natural means employed by

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by God to effect his purpose, is left to the disquisition and conjectures of philosophy. To disclose it was probably not in the power, nor certainly in the purpose, of the sacred writer. Whether these first great changes in the outward frame of the globe, the consequences of which were the deluge, and an alteration in its course, were caused by the sole fiat of the creator, or by the intermediate agency of a comet, is, and must remain doubtful, and its decision very little material. I have, without attaching much importance to it, offered the intervention of such a body as possible in the concatenation of things, or as most agreeable to the ideas of those who wish to perceive the God of Nature constantly effecting his decrees by means pre-ordained, but not repugnant to the order of nature. What is of much more consequence is, to shew that since the first formation of the earth, such changes have at some time or other taken place; and this the attentive consideration of the present structure of this globe will fully demonstrate.

"It is evident, from the general testimony of the actual state and stratification of the earth, that this globe has suffered a violent change, and that its pristine surface has been broken up, fractured, and dislocated, almost throughout its whole extent; that such convulsions, and such general rupture of its outward coat, both by the displacing the waters of former seas, and by forcing out those which we know are yet in great abundance in its bowels, must have occasioned a very universal deluge, is no less evident; that this deluge did once take place is confirmed by all the united testimonies of history and tradition, in all ages, and corroborated by the still legible traces of water even on the highest mountains of the earth, to whatever date we may reasonably refer the epoch of this great convulsion. Well-known causes, in the usual course of nature, have frequently occasioned partial devastations; but it cannot be supposed that such a general overthrow can have been frequently repeated. To some general revolution must we then attribute whatever marks of ruin appear universal.

"From the observations of M. de Vol. I.—No. III.

Saussure on the Alps, and of every other naturalist in all mountainous countries, it appears, that innumerable strata, which, from the evidence of their internal texture, must have been originally formed in horizontal positions, are now found in an upright, or more or less inclined position. Not only particular strata, but the whole diversified stratification of entire mountains of the first magnitude, are frequently in this case. In the same regions the hardest rocks, containing exactly similar strata, and exhibiting faces and angles so precisely corresponding, that, if they could be again brought together, their fractures would fit so as to again appear one body, have been evidently torn asunder. From these fronting precipices, forming by their chasms the narrowest vallies, the mountains on each side more or less gently slope off to form some other valley, of a different aspect. These succeeding vallies are either formed on both sides by the sloping backs of mountains, whose upper strata there dip into the ground, or by the sloping back of one mountain, and the upright cliffs of another. Such is the uniformly general structure of all mountainous tracks, diversified only by partial accidents, easily accounted for in such convulsions. As a further proof that the actual appearances of these mountains have been occasioned by such ruptures, and the overthrow of a formerly more level surface, Mr. Whitehurst has shewn, that in mining we find all the strata which have on one side been reared up in the air dipping on the other into the bowels of the earth, with the same continued inclination, and exactly in the same order, to the greatest depths into which man has yet been able to penetrate. If in some cases one or more of the superior strata are wanting under ground, their rubbish, confusedly mixed, will be found forming to some depth the soil of the valley or plain under which they dip. Thus a multiplicity of fractures in the former surface of the earth, and the sinking of great portions of it, in various directions, into its original deep, and then wide gaping caverns, have visibly formed those groups of mountains, and those deep vallies which intersect them, whose magnitude in some parts

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of the world strike us with astonishment. Notwithstanding their at first sight apparent confusion, their separate parts being of moderate extent, the undoubted vestiges of dislocation may be easily traced; and that it has been effected in the above-described manner, every concomitant circumstance will, in my opinion, testify beyond all probability of doubt.

"But there are still greater effects of a total subversion of a former globe, which cannot be so easily carried in view. In some parts, whole countries have been uplifted on one side, and half buried on the other in vast gulfs, which opened to receive them. One of the most striking instances is that of Norway, and the adjoining parts of Sweden. The coasts of Norway are the most abrupt and the highest known on the ocean, elevated to the stupendous height of from 300 to 900 toises above its level. From these the general face of the country slopes till it meets the Baltic, under whose basin part of its former surface lies deep buried. In the shock of the sudden fall of such extensive tracts, vast fissures were opened in its uplifted parts, forming at present the most frequent, the deepest, and the narrowest creeks yet known in any part of the world. The sea, both in these creeks and under the high cliffs of these coasts, is of a depth at least equal to their height. Various ruptures and breaks in this extensive mass of dislocated land, occasioned by the dreadful shock, have at the same time raised innumerable ranges of mountains on the falling face of the country looking to the Baltic. But even these ruins, great as they may seem, are small if compared to the total disappearance of those immense tracts which now form the beds of the oceans which separate the two continents, or to that desolation which sunk below the waters more than three-fourths of the whole southern hemisphere. As soon as this last event took place, the interior consolidation of that part of the globe changed its centre of gravity, and with it diverged its poles. From the dreadful movement and shock which the whole globe received from this sudden alteration of its gravity, and consequent change of position in the heavens, prodigious changes must have ensued in the remaining conti-

nents. As well the former seas, with which they had been diversified and intersected, as the unsubsidised waters of the deluge, must have been poured over, and in irresistible torrents have laid waste the lands already softened by their long sojournment. The ravages which these must have occasioned in seeking the newly sunken beds of the present seas, are scarcely to be imagined, much less are they capable of minute developement. In their impetuous course, mountains must have been overturned, new chasms and vallies excavated, and their spoils hurried to great distances, to form new eminences composed of their ruins. Hence claim their origin the irregular stratification of some mountains nearly obliterating all traces of their first formation; the corresponding angles of vallies visibly scooped out by waters, and the confused aggregation of many isolated eminences, to which philosophy has, with some propriety, affixed the name of secondary. The first ruptures of the original comparatively level surface of the antediluvian world, when vast portions of it were on one side suddenly sunk into the bowels of the earth, and were as suddenly elevated on the other, must have thrown off in torrents the then prevailing waters from these new heights, into the no less newly-created hollows. Part of these would filtrate through gaping crevices into the remaining subterraneous caverns, forming still-existing reservoirs under the earth; and the remainder would either sojourn and fill up such basins as it found enclosed on all sides, or run off still further, till it found at various distances the beds of the ocean formed or forming to receive it. Hence it is that the most inland mountains carry on their faces the evident marks both of the temporary sojournment of the waters on their highest summits, and of their precipitate retreat. The impetuous course of these waters, from the highest broken pinnacles of the mountain top through its torn flanks and torrent-worn vallies, to the level of the plains or of the sea, is yet clearly to be distinguished, as those small furrows which sudden rains occasionally plough up on their sides before our eyes. From this cause, and from the overturning of seas which formerly diversified the most inward

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inward parts of the yet existing continents, the vestiges of impetuous torrents are visibly to be traced on almost every part of the surface of the present earth.

"Such are the outlines—strongly, I think, marked by universal nature—of the first great effects of that terrible convulsion, which obliterated every feature of the pristine world: for God had said, that "he would not only destroy the perverse race of man, but with them also the earth they had inhabited." Its surface was overturned, its centre changed, its position, and its course in the heavens altered: with these its fertility, and its beneficent temperature, were also lost: the life of man was thence shortened in the very first instance to half its former period. Within a twelvemonth the great convulsion had subsided; and the ark, which contained the chosen few, destined to be the fathers of a future race, guided by the hand of the Almighty amidst this dreadful wreck, rested on Mount Ararat, from whence the waters were shortly after withdrawn.

"Upon the whole, the immediate or progressive effects consequent to one great revolution, confirmed both by the subsequent infant state of mankind, and by the simultaneous traditions of all nations, satisfactorily account for every appearance of the visibly at some time altered structure and disposition of the earth, without recurring to imaginary explanations, frequently contradictory to one another, and not seldom to the general well-known laws of nature. The principle aim and tendency of many of these ingenious systems have been, either to set aside or explain away the Mosaic testimonies on the creation and deluge. But if it can be shewn, as I have no doubt it may, by pursuing the path, however faulty in details, I have sketched out, that the testimonies of nature are not only not repugnant to, but are corroborative of, the narration of Moses, there remains little doubt of the preference it demands over the unsupported reveries of modern philosophy."

Abstract of Letter VIII.

XLIII. *Vaurien; or, Sketches of the Times*: exhibiting Views of the Philosophies, Religions, Politics, Literature, and Manners of the Age. 2 vols. 12mo. 8s. sewed, pp. 623. Cadell, and Murray.

EPITOME.

THE leading points of the story, which is simply the vehicle for a variety of discussions on the subjects expressed in the title page, are nearly as follow:

Charles Hamilton, the son of a respectable but dependent clergyman in the country, comes to the metropolis to seek his fortune under the patronage of a noble relation. Possessing a heart of simplicity and benevolence, his first adventures are such as might be supposed to happen to youthful inexperience;—he is infinitely pleased with the urbanity of a gentleman who afterwards picks his pocket;—is surprised to find an officer of justice in the person of an avowed robber; and afterwards meets with a prostitute who gives incontestible proofs that she is a "virtuous and affectionate parent," and who, by the benevolence of Charles, is put into a mode of subsistence more agreeable to her own feelings, and the dictates of moral propriety. — During these transactions we become acquainted with *Mons. Vaurien*, an emigrant of splendid talents and insinuating manners, who, from political motives, is most hospitably entertained by *Lord Belfield*, the patron of Charles. *Vaurien* is a profound politician, and a perfect man of the world, yet mixes some virtues in his composition, which assist to dazzle the eyes of Charles, and obtain from him a sincere friendship: — *Johnson*, an honest and acute observer of nature, gives Charles many useful cautions, which the generosity of his own heart fallaciously teaches him to despise, but his eyes are at length opened.

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Lady Belfield, a character of fashionable frailty, being unsuccessful in her attacks upon Charles, intrigues with Vaurien, and aids him in an intention to seduce to his purpose *Emily*, the orphan daughter of an old and indigent naval officer,—whom a variety of successive coincidents have made the object of Charles's tender affection,—the dupe of Vaurien's artifice, prompted by a rival passion,—and the protégé of her Ladyship.

Charles having slighted the love of his patroness and the politics of Lord Belfield, becomes weary of his dependant situation, from which, through the further machinations of Vaurien, he is dismissed, and Johnson, his real friend, finds him the means of respectable support.

After many additional acts of villainy, played off upon the virtuous characters of the story, and particularly involving the love attachment of Emily and Charles, Vaurien, for his political manoeuvres, is ordered to quit the kingdom, and of course departs, but leaves a letter, which, as he cannot now profit by his deep laid plans, fully explains the nature of them. This letter, and his embarkation for Holland, naturally winds up the business of the novel, in the course of which, let us not omit to say, that Lord Belfield is duped and entirely ruined by a revolutionary society, of which he had long been the decided patron and the support.

The author most solemnly disclaims all personality: yet the majority of his characters (supposed by incidents founded on actual facts), bear a wonderful here and there likeness to the public features of many well-known personages in and about the metropolis. We shall, however, leave the reader to draw his own conclusions, and therefore, previous to our more regular extracts, we present him with a few

CHARACTERISTICS.

A PATRON OF MODERN PHILOSOPHERS.

' HIS revenue was one of the most considerable in England, but his devotion to a faction of demagogues, who assumed the title of republicans; to sophists, who called themselves philosophers; and his imbecility of mind in all the versatile dissipations of the times, in which he had been so successful as to have corrupted his own lady;—all these levities and crimes rendered his fortune insufficient for his purposes. Feeble in himself, he became a powerful engine in the artful hands of others. He was remarkable for exulting, that his coronet was placed on his carts; the philosophers said he had done this to degrade every ensign of nobility—while others considered that, on the contrary, these ensigns were still pleasing to his eye, and were placed to shew that there existed some difference between the cart of a commoner and the cart of a lord.

' Such was this lord, who by his nobility was disgraced, by his opulence impoverished, and by his philosophy made the dupe of his passions. How many circumstances favourable to man were perverted in the character of Lord Belfield?

GREAT PHILOSOPHERS.

' *Mr. Subtile*, the coldest blooded metaphysician of the age, like another Marius, exulted that he sprang from the dregs of the people (his father was an honest retailer of meat). His ambition had pointed at a mitre, but by disappointment he became indisposed against ecclesiastical establishments. The hopeless father sunk into despondence, and died in the work-house of that parish of which he once almost imagined his son the diocesan. Subtile, having consumed ten years in metaphysical researches, learned to reason, but forgot to feel; his acrid blood and rigid nerves were agitated by no sweet emotions:—in his mania of reasoning, he gave a semblance of gentleness to his feelings which was foreign to his heart, and when once run over by a furious coachman,

' who

‘broke his leg, he only attempted to oppose his dialectic to the brutality of the driver, and when carried home said, *that man will never again run over a fellow-citizen;—to reform we have only to reason; to punish is to aggravate. No man commits a crime but through ignorance; it is only a miscalculation of the mind.*’

‘*Mr. Rant*, the successful rival of orator Henley. ‘Citizens, says he, my lungs, my arms, my feet, this cadaverous face, and these ferocious locks, flying like the serpent hair of furies, perform miracles among apprentices. I have learnt the French language since the revolution. I talk of Constantinople, while every one knows I mean London; of Mahomet when I strike at Jesus; and of a conspiracy of the seven kings against the liberties of infant Rome, when I clearly describe the allied powers. It is thus I defy all law. Helvetius did the same. Is not this genius in me? All comes from Helvetius; he is the *ova* of human nature. The learned London Corresponding Society, our respectable bookfellers of ‘Pig’s Meat,’ and our political missionaries deserve well of the republic; but they persist all in *printing* what they have to say. I have *printed* in every class of literature; but whatever is most energetic from my tribune makes no impression in *print*. My works are like the acidity of lemon squeezed on salts of wormwood; if the instant froth is not caught, ‘tis vapidness! My satire is termed outrageous ribaldry; my eloquence inflated gaudiness; my thoughts tedious common-place; ‘tis said I have neither simplicity nor dignity; neither nature nor rhetoric. But approach my tribune, hear my screams of indignation, my whispers of discovery, the foaming vengeance of my mouth, the thundering resolution of my arm, and the audible contempt of my foot. I assure you, citizens, a living line of animation runs along the room; I have seen the very benches tremble with rapture, while the opposite echo of my voice seems like that of some divinity heard, but not seen. My buichers are resolute as the gladiators of Rome; my taylor are heroes to a man; and my shoemakers are so many Solons. The canaille are the nobility of human nature.’

‘*Mr. Reverberator*, the noontide shadow of the metaphysical giant *Subtile*, was formerly an offiler at Newmarket. When Vaurien heard him affirm the wonderful influence of mind over the exterior organization, and that life might be prolonged at will, and looked at this philosopher of eternity, he smiled to view a diminutive frame, a shrunken countenance, a man broken down in the maturity of life, whose volubility was interrupted by an asthma, whose vigour marched with tottering legs, and whose boldness trembled with shattered nerves. This Reverberator, conceiving that all things were acquirable by the perseverance of habit, attempted in his walk to take large strides, that he might gradually make a gigantic step; to diminish his food by flow gradations, that in time he might exist with the least, or possibly without any food; and on the same principle, straining and emaciating his mind with his body, attempted to become a man of genius by writing comedies without taste, poetry without imagination, and politics in a rage. From sympathy he could expect little, since, although he was willing to overturn all religion, he still retained so much of the priest as to insist on becoming an archbishop of Canterbury.’

A FASHIONABLE ‘BARD.’

‘Who owes his reputation to his connections. When he favours his friends with a rehearsal of his MSS. he takes in his chariot a little Welch harp, and plays his song to his own music. When he reads a dismal legend, he is accompanied by an author, who gives the *cue of passion*, and shews by his own motions when the auditors are to exclaim *exquisite!* or *bravo!* and when to wipe their eyes.’

A LOAN CONTRACTOR.

‘*Mr. Million* wakes himself in his dreams by calling out the names of stock-jobbers;—realizes thousands for his breakfast; and when he appears at the Bank, his magical eye can excite as many passions as that of Mrs. Siddons. Million, was the throne to be sold, like another Didius, would be the highest bidder. Were Poland not dismembered,—were America not unwilling,—ah! poor

poor Million! thou can't be no king;—but thou mayest be a German Margrave, and, I fear, an English Lord.

THE DUKE OF ****.

**** has yet the audacity to exist. —View the descendant of an illustrious family; his ancestors, even in the dissolute reign of the Second Charles, relaxed not of their austere honesty, and exulted in the patrimonial dignity of a long and uncorrupted line. Their revenues were large as their virtues, and when my Lord Duke came to their venerated title, his compliances with a certain party were considered as the condescension of affection rather than the subjection of imbecility. He was a woodcock for those who make springs. Dissipation was spirit, caprice invention, and absurdity humour. Did you inquire, where is the Duke? Oh! he is playing at tennis with his grooms, or sparring with his pugilists, or in his theatre leaping with harlequin.

He, with four of his friends, mutually agreed to play till each had ruined himself or his adversary; —the Duke sent the three first away, after three days and three nights, bankrupts in fortune and in honour: one retired to return no more, and presented to conjugal affection, to filial hope, and to anxious honesty, a bleeding corpse! The Duke was alike forsaken by his fortune, and the accumulation of centuries was dissolved at one final throw. With an unmanly consolation, he has sworn that the noble race of the **** shall close with him.

A FANATICAL SECTARIST.

Whose name, ere he emerged from a coalpit, was *Hunt*, which he enlarged to *Huntington* for the following reasons of his own: *Hunt*, because I am engaged in the chase of the wicked; —*ing*, because this is the end of all wickedness, as swearing, lying, &c. and *ton*, because I am a *vessel* of the Lord. — This gentleman has two meetings; in Monckwell-street, where his auditors are aged tradesmen and canting old sisters. He rouses them with the eternity of hell torments, and the fear of God;—but in Titchfield-street, with pretty girls and smart dailers, he is luxuriant on

the joys of paradise, the fountain of bliss, the songs of Solomon, and the love of God.

Among the other characters introduced are a Platonist, — a Bow-street Justice, remarkable for giving way to his passions, — a Jewish philosopher, — a clerical buck, — a female polemic of the last century, — a philosophical voluptuary, and various disciples of the modern revolutionary school.

EXTRACT.

THE PROGRESS OF LAW, PHYSIC AND DIVINITY, EXEMPLIFIED IN THE LIFE OF AN INOFFENSIVE MAN (as related by Mrs. Wilson.)

“WE had scarcely been happy a few months, when to our mutual surprise, we perceived that Mr. Wilson had an enemy, as implacable as he was formidable. Esquire Bustle had just arrived from London to reside on his estate, and it was soon discovered that he was jealous to excess of his manorial rights. He had a cousin in London, an attorney, who had drawn up his will; and as a mark of his gratitude for what that will contained, and to ensure its permanency, he had offered his gratuitous services to the esquire, for the protection of his property; nor was this an inconsiderable present, or an idle tender, for Bustle was known never to retire with pleasure to rest, unless the day had produced some cause which might be brought on at the next term. The costly price of law we bewail in this country, as a great grievance: indeed it seems only in the reach of very rich men; but I have sometimes thought, that it is perhaps not an evil of the magnitude it appears; for since law is thus costly, all dread a suit, few are forward to commence one, and seize on any friendly accommodation.

“If law were very cheap, there are many noxious beings who would disturb the quiet of a neighbourhood by incessant attacks, formed on pretences, which, were they false, would still remain to be discussed; I believe some men would pass their days in court. The character of Bustle has taught me these reflections. As soon

we ne had adjussed matters with his cousin, to have all his law affairs managed gratuitously, he had nothing more to do than to indulge in the luxury of discovering occasions to employ the utmost industry of his attorney. Directly on his arrival on his estate, he walked over his grounds, cautiously attended by his bailiff, who always accompanied him that he might be ready as a necessary witness in law. In his first peregrination, he returned home happy, for he was in a rage.

"One of our fields was only divided by a slight quickset hedge, from part of the grounds of the esquire; there was indeed, a dry ditch scarce perceivable, and in which grew a crab-apple tree, placed in all appearance in our field. It shaded and reclined over our ground, and from time immemorial, the property of these crab-apples had been considered to appertain to the deceased old lady. One of our servants was cutting a crab-stick, when Squire Buffle passed. He stooped, whispered the bailiff, and both immediately measured the hedge, and groped in the ditch. Buffle at length turned to the bailiff, desired him to listen, and remark every thing that should happen, without any interference. 'My lad,' said he, 'how dare you pillage that crab-tree?' The servant who already knew Buffle's character, was now well pleased (as such persons are) in irritating the litigious lord of the manor, and asserted his master's right to the crab-apples. The esquire was still employed in the ditch, when, suddenly starting, he exclaimed 'simple larceny, 'by G—! transportation! whipping!' so saying, he gravely announced to the bailiff, that he was going to take possession of the crab-tree, which he began by plucking the fruit. The servant opposed, and retook the apples by violence. 'That's an action of 'battery; mark, bailiff!' continued the esquire. 'Tell me, sirrah, have your 'master and you ever taken conjointly, and in the night, these 'crabs?'—'Yes, sure, as well as in the 'day'—'Compound larceny!' aiding 'and abetting by G—! Acquaint your 'master, that he and you have been 'both guilty of felonious taking and 'carrying away these my crabs. I'll 'have law, by the statute 6 of Geo. 'III. c. 36. The case is a glorious 'case; it contains a dozen in one.

'First, the side of this hedge is much 'damaged by that fellow's clambering 'for crab-sticks; secondly, you are an 'aider and abetter by your own confession; thirdly, your master has 'been observed taking these crabs, 'which is simple larceny; fourthly, 'you have violently assaulted me, 'which thievery and battery make 'compound larceny; fifthly, you have 'not only taken but carried away, 'and had they only been carried to the 'end of the field, and left there, it is 'a sufficient apportionment—that's the 'word. Tell your master I was born 'in a land of law and freedom; 'law is the privilege of a Briton; I 'can go to law with the king. Hark 'ye! he may not understand, unless 'you tell him that this fame crab-tree 'has got the best part of its roots in 'my ground; and therefore, nature 'has made it my property; and 'I promise, he and you shall taste 'something much sower than the 'aforesaid crabs; statute 6 Geo. III.'

"When the servant returned, and reported this affair, poor Wilton, well knowing the dispositions of esquire Buffle, immediately sent the following note, written in great simplicity of heart, and without a suspicion of malice in the terms.

"'Mr. Wilton presents his best respects to Mr. Buffle, and very sincerely apologises for the ignorance of his servant. He assures him, that any number of the crab-apples, and the crab-sticks, shall be reserved for his use.'

"This note was ill adapted to soothe the irritated litigant, who vociferated for law! He observed, that this mode of compromise would be as dangerous as compounding felony. 'I have to answer, said he, to my posterity for these crabs; and they shall not suffer from my negligence. Wilton would compound merely for a life term, but this would not be binding on his heirs, executors, and assigns. The crab-tree shall be decided on by a British jury. 'Tis a nice case, a most glorious uncertainty! The roots are equally spread on both grounds, but being rather more in mine, it becomes my natural property; if I find the necessary documents to prove my grandfather, as I suspect, to have been the planter, it is mine by inheritance. And then the battery, the larceny, the

* the felony; for a crab, I affirm, is a * fruit-tree.'—He secretly exulted, that in pursuing this complex indictment from court to court, the agreement of his cousin, the attorney, protected him from the ruin that eventually must fall on his adversary, whether he gained or lost his cause.

"Had the entire estate of the esquire depended on the property of this crab-tree, his attentions could not have been more indefatigable, nor his preparations more formidable. I cannot, Sir, instruct you correctly respecting the whole legal process. How it came at length into the higher courts I know not; but outrages were described in so solemn and terrifying a manner, that Mr. Wilson appeared the chief of a banditti, instead of the most inoffensive inhabitant of a little village; while our servant was divided into as many assailants as those who increased at every fresh recital of the fat knight. I was informed, that in the court of chancery, where it was contrived to carry this suit, it is necessary to fill voluminous skins of parchment with the grossest fictions, and the most unintelligible jargon. Every new plea or petition brought some new exaggeration. Our ducks were found in his ponds, a horse leaped over his paling, and he calculated, with precision, the loss he had incurred by our cattle browsing a hedge for several successive years. There was cause upon cause, writs of error from the common law side, and what began in the court of king's bench, where we gained our suit, was, with a writ of error to reverse judgment, placed by the industrious ingenuity of Buffle's cousin, the attorney, in that court of appeal called the court of exchequer chamber, where I think it did not long rest; but has lain for many years in the court of equity.

"Meanwhile, all this was carried on at an enormous expense on the part of poor Wilson. It was now his pleasure, and the only malice his gentle dispositions were capable of fermenting to, when he observed the lion and his jackal, the esquire and the bailiff, to stand under this crab-tree, and pluck the apples, while the servant would clamber to cut a crab-stick, which he flourished in open defiance of the esquire; but all this innocent revenge served only to supply with new matter the romantic incidents of

that great novelist, the esquire's cousin and lawyer. I recollect one good-natured expression of Wilson, that since this crab-tree had produced a suit in chancery, it was more than probable that he should at least enjoy its four produce during his life.

"The law expenses threatened to be ruinous, and poor Wilson's spirits sunk at every new bill of his lawyer. A nervous fever took place. The apothecary of our village was a warm advocate for Dr. Buchan's 'Domestic Medicine,' a work, he assured us, most necessary for all families; but as the prescriptions cannot be correct, since that requires a personal knowledge of the patient, he referred us to himself for that portion of the medical character. Wilson devoutly applied to this complement of human maladies; but from this slow fever on the spirits, occasioned by the long suit in chancery, he never recovered, and to Dr. Buchan he was indebted for a catalogue of human diseases, of the most opposite nature. Sometimes he feared to die of a suffocation, occasioned by a plethoric habit; then of the slow and certain wheezings of the asthma; now of the commotions of an indigestion; he had now the yellow jaundice, and now Saint Anthony's fire. He turned his apartment into a repository of medical apparatus. Fleecy hosiery, and blue flannel, nine times faithfully dyed; dumb bells, and chamber horses; flesh brushes and shower baths; nervous draughts and fever powders; a species of morbid luxury presented itself around, and the unhappy patient sat with a thermometer in his hand!

"If I seemed to think, Sir, that the exorbitant costs of the law are so far beneficial, that they hinder many a disputant to resort incautiously to its tribunals, so I equally lament, that the shop of the apothecary is not as extravagant as the court of chancery. In one respect, it bears a resemblance; in the length of time the patient, in either case remains in the hands of those to whom he resorted for relief. We pay, in both instances, for an immoderate number of neutral draughts.

"It was in this feeble and unnerfed state that I used to sit by poor Wilson, while he was adjusting the scrolls of his attorney, which looked like the volumes of the ancients, which, when unrolled, extend to an immense space.

space. He never quitted them but with a sigh that expressively told the state of the heart from which it sprung; it was like a hollow voice, that breathed its melancholy tones amidst a scene of ruins. I turned my eyes from the unoffending victim of law and physic, and when he caught a tear wandering on my cheek, I assured him that it was not so much occasioned by the chancellor as by Dr. Buchan, whose volume I had reason to suspect was more pernicious than the writs of error issued by esquire Bustle.

"Law and physic were not the only evils this inoffensive man had to encounter; divinity came to disorder the seat of reason. Bustle had ejected (I think that is the legal term) a certain Antinomian preacher from his newly-erected meeting, for a nuisance of neighbourhood; first, as a common nuisance, for keeping a disorderly house; to which, it seems, his saints had converted his private dwelling-house; and, secondly, as a private nuisance, because this meeting blinded an ancient window of an ancient tenement of the esquire's; but, Sir, if the window had not been ancient, that is, if it had not subsisted there a long time without interruption, an action, our lawyer said, could not have been laid.* Such is the tenuity of legal distinctions! But the wife of the Antinomian experienced from the law of Bustle the legal misfortunes peculiar to our sex. He indicted her first as an eaves-dropper, for listening under walls and windows; secondly, as a common scold, or, as I recollect the term, *communis visatrix*; a law Latin expression, which, the attorney informed me, was confined to the feminine gender;† and which, permit me to observe, is a glaring injustice to our sex; for common scolds may, I presume, be found more frequently among certain persons of the masculine gender, and such characters as Bustle's are assuredly a species of this genus.

"A common fate had introduced this Antinomian into our house, and the pleasure of venting our reciprocal sorrows had made him more intimate than I desired. It was not long before I perceived that the feeble and

wounded intellect of Wilton was unresistingly accessible to the purposes of this fanatic. His conversations afforded him an intense delight, and a continued perusal of controversial points in theology absorbed his attention from every domestic concern. He passed laborious days and sleepless nights in explaining the consubstantiality of the Son with the Father; the distinction between grace and justification; and was overjoyed to hear that Bustle avowedly ridiculed the Athanasian Creed, for which he was positive he would feel the eternity of hell torments. I must not now disguise to you that Mr. Wilton lost all his humanity, and while his head wandered among the speculative and incomprehensible points of theology, his heart nourished an implacable hatred to and a thirst of vengeance on all persons who differed from his extravagant opinions. His little charities were now confined to a few wretched beings, who, in the daily violation of every moral duty, disserved by the hour on the efficacy of grace, and the salvation of faith. Wilton, by a conversation with the Antinomian, was at length made to believe that he was in a state of damnation; because of some controversial points, which he unwarily owned he could not believe, because he could not understand.—'What shall I do to save my precious soul?' inquired Wilton. 'Defend me (said the man of grace) from the attacks of the great Arian—Esquire Bluster.'—If the Antinomian had commanded him to throw himself into the burning lava of Vesuvius, he would not have hesitated; he, however, now only threw himself once more into chancery. We soon found it necessary to sell our little estate, which was bought by our attorney. Wilton never recovered from the terrible state in which religion had placed his mind. He sat whole days in melancholy silence, occasionally ejaculating, 'Ah, my precious soul! —the Lamb! the Lamb!—The gates of hell open, and lo! there is gnashing of teeth, wailing, and fires that burn, but consume not.' We at length had scarcely money enough left to convey my unhappy husband to London, for the advice of Dr. Mon-

* Blackstone, Vol. III. p. 217.

† Ibid. Vol. IV. p. 167

ro. He expired shortly afterwards, in a fever of lunacy and religion, execrating his sinful existence, and regarding myself and his children with abhorrence. Alas, Sir! this was more cruel to suffer than our preceding misfortunes; the inoffensive and kind Wilton had been an indulgent husband and an affectionate parent. I was left in this vast metropolis unfriended and unknown. I had now no relative on earth. I wanted even those common friendships which might afford me labour. I live on the wages of prostitution, but I live for my children! It was thus that law ruined the estate, physic the constitution, and divinity the understanding of the gentlest and most unoffending of men!"

XIV. *Letters written during a short Residence in Spain and Portugal*, by ROBERT SOUTHEY; with some Account of Spanish and Portuguese Poetry. 8vo. 7s. pp. 551. Joseph Cottle, Bristol—G. G. and J. Robinson, and Cadell and Davies, London.

EXTRACT FROM THE PREFACE.

"THE journal of my road is minute.—This minuteness will be useful to those who may travel the same way, and pleasant to such as are already acquainted with it.

"I have represented things as they appeared to me—if any one, better informed than I am, should find me erroneous, I shall beg him to apply this story.

"A friend of mine landed at Fal-mouth, with a Russian who had never before been in England; they travelled together to Exeter; on the way the Russian saw a directing post, of which the inscription was effaced;—'I did not think till now (said he) that you erected crucifixes in England;' his companion rectified the error, and seeing close by it the waggon direction, 'Take off here,' he added—'Had you returned home with this mistake, you would

"have said not only that the English erected crosses by the way—'side, but that stones were placed, 'telling the passenger where to 'pull off his hat, and where it 'was permitted him to put it on 'again.'"

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Letter XIII. Santa Cruz. Depopulation of the province of Estramadura. Misfadas. Merida. Talaveruela. Badajos. Royal tent of Portugal. Elvas.

Letter XIV. Extremoz. Arroyolos. Montemor. System of Helvetius. Travelling misfortunes. Ventas Sylveyras. Ventas Novas. A Romeria. Aldia Gallega. Arrival at Lisbon.

Letter XV. Earthquake. Observations on the city. Meeting of the two courts.

Letter XVI. Reflections on the monastic life. Story of an English Captain. Institutions somewhat similar to nunneries wanted in England.

Letter XVII. Portuguese account of the antiquity, climate, population, and people of Portugal. The nine excellences of the Portuguese language. National enmity and characteristic differences. History of the present war as relating to Portugal.

Letter XVIII. Adventure of Rodrigo in the enchanted tower. Sermon on the expulsion of the Moriscoes.

Letter XIX. Jews. List of penitents at the last Auto da Fe.

Letter XX. Madrigals. Catharine of Portugal. Account of Carlos Reduzido.

Letter XXI. Affidavit of a stone falling from the air. Want of lamps. Beggars. Provisions. Vermin. Superstition. Anecdotes. Snow.

Letter XXII. Mode of butchering cattle. Anecdote from Berchtold. Leopold Berchtold. Radji.

Letter XXIII. Barbary corn. Almada Hill. Moorish part of Lisbon. Lent processions.

Letter XXIV. Robberies. Church robberies. New convent. St. Anthony. Pomal. Duke of Aviero. Adjuda. Palace. Patriarchal Church. Watermen. Museum. Menagerie. *Memorial on the State of Portugal.*

Letter XXV. Road to Satuval. Anabida Convent; its origin and situation. Cavern of St. Catherine. Convent of Brancanaz.

Letter XXVI. Pastoral romances. Portuguese Epic Writers. Translations from the English. Medical ignorance. Music of the siege of Gibraltar. Opera. Latin writers.

Letter XXVII. Good Friday. Easter Sunday. Emperor of the Holy Ghost. English nuns. Monastic anecdotes.

Letter XXVIII. Cintra. Inscriptions on the rocks. Palace. Penha Verde. Cork convent.

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Letter XXX. Husband of Madame Tallien. Talassi. Prince of Brazil. Dislike of the French principles; of English influence.

THE POETRY.

Retrospective Musings.—Epitaph on an astrologer, from the Spanish.—Lines written on Monte Salgueira.—The Musical Ass, by Yriarte.—Sonnet.—Lines upon the widow of Villa Franca.—Lines upon Christmas Day.—To a lock of hair, by George of Montemayor.—Inscription for a monument, where Juan de

Padilla suffered death. Sonnet by Lope de Vega.—Extracts from 'The Beauty of Angelica,' by Lope de Vega.—Epigram on the real presence, by Luis de Leon.—Sonnet on the real presence, by Luis de Leon.—Extempore lines on quitting the Inquisition, by Luis de Leon.—To Zephyrus, by Esteban Manuel de Villegas.—Dialogue between an Athenian philosopher and a Christian theologian, by Alonzo de Ledesma.—Inscription for a column at Truxillo.—Sonnet by Bartholome Leonardo.—Ode.—Inscription for a bust of Danton, imitated from Gongora.—Ode from Luis de Leon.—Madrigal from Quevedo.—Madrigal to St. Stephen, from Jeronymo Bahia.—Extracts from Carlos Reduzido.—To a stream from Villegas.—Old Spanish ballad.—Inscription for a tablet near the Arrabida convent, from Francisco Manuel.—Musings after visiting the convent of Arrabida.—Extract from the Caramuru.—Sonnet from the French of Madame Montreuil.—Epitaph on De Joao de Castro, from the Latin.—The dancing bear, by Yriarte.

*** *An Itinerary of the Journey is added, with the distances correctly marked.*

EXTRACTS.

LETTER III.

"ABOUT two o'clock this afternoon, we left Coruna in a coach and six. As we sit in the carriage, our eyes are above the windows, which must, of course, be admirably adapted for seeing the country. Our six mules are harnessed only with ropes: the leaders and the middle pair are without reins, and the nearest reined only with ropes. The two muleteers, or more properly, the mayoral and zagal, either ride on a low kind of box, or walk. The mules know their names, and obey the voice of their driver with astonishing docility: their heads are most gaily bedizened with tufts and hanging strings of blue, yellow, and purple worsted: each mule has sixteen bells; so that we travel

more musically, and almost as fast as a flying waggon. There are four reasons why these bells should be worn; two English reasons and two Spanish ones: they may be necessary in a dark night; and, where the roads are narrow, they give timely warning to other travellers: these are the English reasons. The Spaniards motives for using them are, that the mules like the music; and that, as all the bells are marked with a crucifix, the devil cannot come within hearing of the consecrated peal.

"I walked—for you know, I am what our friend T. calls a great *pedestral*. The road is excellent. It is one of those works in which despotism applies its giant force to purposes of public utility. The villages we passed through were mean and dirty; and the houses are in that style of building with which the pencil of Gasper Poussin had taught me to associate more ideas of comfort than I found realized. I was delighted with the wild and novel prospect: hills beyond hills, far as the eye could extend, part involved in shadow, and the more distant illumined by the westering sun; but no object ever struck me as more picturesque than where a few branchless pines on the distant eminences crested the light with their dark foliaged heads; the water winds into the countries, forming innumerable islets of sand, and as we advanced, of mud, sometimes covered with such vegetation as the tide would suffer. We saw fig-trees and chestnuts, and passed one little coppice of oaks, scanty trees, and evidently struggling with an ungrateful soil. By the way-side were many crucifixes for adoration, and I counted six monumental crosses; but it is probable that most of these monuments are over people who have been murdered in some private quarrel, and not by robbers. About half a mile before we reached Beranzos (our abode for the night), the road lies by the side of the river Mandeo. It is a terrace, upon low arches, through which many small currents pass, wind under the hills, and intersect the pasture into little islands. On the other side, the river spreads into a fine expanse of water: we beheld the scene dimly by twilight, but perhaps this obscurity heightened the beauty of the landscape, by throwing a veil over its nakedness.

"We

"We are in a room with two beds, of which I have the choice, for both my companions carry their own. It was a custom among the ancients to commit themselves to the protection of some appropriate deity, when about to undertake any difficult enterprize, or undergo any danger. Were I but a Pagan, now, I would implore the aid of ΖΕΥΣ ΜΥΙΟΚΟΡΟΣ, or Jupiter Muscarius, and sleep without fear of muskitoes. But as this is the eighteenth century, there are but two spiritual beings whose peculiar patronage could be of service: Beelzebub, or the Lord of Flies, is one, whom I must renounce, with all his works, even that of fly-flapping; the other power I cannot escape, and must resign myself to SCRATCH for the night.

"The walls exhibit faints in profusion. A sculptured crucifix, and a print perhaps worth describing. The Virgin Mary forms the mast of one ship, and Christ of another, standing upon the chapel of Loretto, which probably serves for the cabin. The Holy Ghost, in the shape of a dove, flies behind, filling the sails, while a gentleman in a bag-wig climbs up the side of one of the vessels.

"We are going to sup on our English beef. They have brought us a vinegar vessel, about the size of a porter pot; excellently contrived for these two reasons; on account of the narrowness of its neck, it is impossible ever to clean it; and being of lead, it makes the vinegar sweet, and of course poisonous!

"On entering the room, we desired the boy to remove a vessel that did not scent it agreeably. So little idea had he that it was offensive, that he removed it from under the bed only to place it in the closet!

"At midnight we heard the arrival of a post from Madrid, who awoke the people of the house by cracking his whip. I cannot say he awoke me, for I, like Polonius, was at supper, not where I eat, but where I was eaten. The ingenious gentleman who communicated his discovery to the public, in the Encyclopædia, that nine millions of mites eggs amount exactly to the size of one pigeon's egg, may, if he please, calculate what quantity of blood was extracted from my body in the course of seven hours; the bed being six feet two and a half

by four feet five, and as populous as possible in that given space. I have always associated very unpleasant ideas with that of breakfasting by candle-light. We were up before five this morning. The two beds were to be packed up, and all our baggage to be replaced in the coach. Our allowance was a small and single cup of chocolate, swallowed standing and in haste. This meal is perhaps in England the most social of the day; and I could not help remembering the time when I was sure to meet a cheerful face, a good fire, and the Courier, at breakfast. At day-break I quitted the coach. The country was more wild and more beautiful than what we had passed yesterday. In the dingle below us on the right, at the foot of a dark and barren hill, a church stood, on the banks of a winding rivulet. The furze, even at this season, is in blossom. Before us, a little to the left, was a bold and abrupt mountain; in parts naked precipices of rock; in parts richly varied with pines, leafless chestnut-trees, and oaks that still retained their withered foliage. A stream, foaming along its rocky channel, wound at the base; intercepted from our view where the hill extended its gradual descent, and visible again beyond: a tuft of trees, green even from their roots, grew on the banks; on the summit of the mountain stands a church, through whose towers the light was visible: around us were mountains, their sides covered with dark heath, and their fantastic tops richly varied with light and shade. The country is rude and rocky; the houses all without chimnies; and the appearance of the smoke issuing thro' their roofs very singular and very beautiful, as it rose slowly tinged by the rising sun. In about three hours we began the winding ascent of Monte Salgueira, whose summit had closed the morning prospect. By ascending directly, I reached the top long before the mules. There I rested, and looked back on the watch-tower of Coruna, six leagues distant, and the Bay of Biscay. I was not, however, idle while I rested; as a proof, take these lines:

"Fatigued and faint, with many a
step and slow,
This lofty mountain's pathless side I
climb,

Whose

Whose head, high towering o'er the
vast sublime,
Bounded my distant vision; far be-
low

Yon docile beasts plod patient on
their way,

Circling the long ascent. I pause and
now

On this smooth rock my languid
limbs I lay,

And taste the grateful breeze; and
from my brow

Wipe the big dews of toil. Oh!
what a sweep

Of landscape lies beneath me! hills on
hills,

And rock-pil'd plains, and vallies
bosom'd deep,

And ocean's dim immensity, that fills
The ample gaze. Yonder is that
huge height

Where stands the holy convent; and
below

Lies the fair glen, whose broken wa-
ters flow,

Making such pleasant murmurs as
delight

The lingering traveller's ear. Thus
on my road

Most sweetly 'tis to rest me, and
survey

The goodly prospect of the jour-
ney'd way;

And think of all the pleasures it be-
stow'd.

Not that the pleasant scenes are past
distress,

But looking joyful on to that abode
Where peace and love await me,

Oh! most dear!

Even so when age's wintry hour shall
come,

We shall look back on many a well-
spent year,

Not grieving at the irrevocable doom
Of mortal man, or sad that the cold
tomb

Must shrine our common relics; but
most blest'd

In holy hope of our eternal home.

"We proceeded two leagues fur-
ther to Griteru, over a country of
rocks, mountains, and swamps. The
venta* there exceeded all my concep-
tions of possible wretchedness. The
kitchen had no light but what came
through the apertures of the roof or

the adjoining stables. A wood fire
was in the middle, and the smoke
found its way out how it could; of
course, the rafters and walls were co-
vered with soot. The furniture con-
sisted of two benches and a bed, I for-
bear to say how clean. The inhabi-
tants of the stable were a mule and a
cow; of the kitchen, a miserable
meagre cat, a woman, and two pigs,
who were as familiar as a young lady's
lap-dog. I never saw a human being
disfigured by such filth and squalid-
ness as the woman; but she was anx-
ious to accommodate us, and we were
pleased by her attempt to please us.
We had brought an undressed rump
of beef from Corunna, and fried some
steaks ourselves; and, as you may
suppose, after having travelled twenty
miles, at the rate of three miles an
hour, almost breakfastless, we found
the dinner excellent. I even began
to like the wine; so soon does habit
reconcile us to any thing. Florida
Blanca has erected a very good house
at this place, designed for a posada,
but nobody will tenant it! The peo-
ple here live in the same style with their
swine; and seem to have learnt their
obstinacy as well as their filth.

"After dinner we went to look at
an arch that had struck us as we en-
tered the village. The lane that leads
to it seems to have been paved with
stones from the ruins. We were told
that the place belonged to Conde Ami-
nanti, and that the arch had led into
the court-yard in the time of the
Moors. Evidently, however, it was
not Moorish. The few fences they
have are very unpleasant to the eye;
they are made with slate stones, about
three feet high, placed upright.

"The distance from Griteru to Ba-
monde is two leagues. Half the dis-
tance we went by a wretchedly rug-
ged way, for the new road is not com-
pleted. It is a great undertaking;
a raised terrace, with innumerable
bridges. We saw many birch trees,
and a few hedges of broom. I was
reminded of the old personification of
economy, by seeing two boys walk by
the carriage barefooted, and carry
their shoes. Near Bamonde is some of
the most beautiful scenery I ever be-
held. There is an old bridge, of

* At a posada you find beds. A venta only accommodates the traveller while he rests by day.

four arches, almost covered with ivy, over a broad but shallow stream, that within a few yards makes a little fall, and circles a number of islets covered with heath and broom. Near it was a small coppice of birch, and a fine single birch-tree hung over the bridge, waving its light branches. The hill on the opposite shore rises abruptly, a mass of rock and heath. About two hundred yards behind, on a gentler ascent, stands a church. The churches are simple and striking; they have no tower, but the bells are hung in a single wall, which ends in a point with a crucifix. The sheep on the hills were, as they generally are in this country, black, and therefore did not enliven the landscape as in England; but this was well supplied by a herd of goats. It was evening when we reached the posada.

"I should think Griteru the worst place in Europe, if we were not now at Bamonde. Judge you how bad that place must be, where I do not wish you were with me! At none of these houses have they any windows, and if you would exclude the air, you must likewise exclude the light. There are two beds in the room. Their high heads sanctified with a crucifix, which M. observed must certainly be a monumental cross to the memory of the last traveller devoured by the bugs.

"The master of the posada here is a crazy old priest; very inquisitive, and equally communicative, who looked into all our books, and brought us his breviary, and shewed us that he could still read it. The woman was very anxious to know if they were at war with England. She said, how sorry she should be if such a war should take place; because so many good things came from England, and particularly such beautiful muslin; and this woman, so interested lest muslin should be scarce, had scarcely rags enough to cover her!

"We have warmed ourselves by dressing our own supper. The kitchen, as usual, received its light through the stable, and is without a chimney; so you may easily guess the complexion of the timbers and the bacon-faced inhabitants. We were assembled round one of the largest fires you ever saw, with some of the men of the village in wooden shoes—three or four children,—the mayoral and zagal—the mad

priest—the hostess, and the pigs, who are always admitted to the fire-side in this country. So totally regardless are they of danger, that there was a large heap of dry furze within six feet of the fire! and when one of the men wanted a little light without, he seized a handful of straw, and carried it blazing through the stable. We supped again on beef-steaks, and manufactured the remainder into soup, to carry on with us. They raise good potatoes and turnips here, and have even promised us milk in the morning. They boiled some wine for us in an iron ladle. Bread is almost as dear as in England." P. 28.

DIALOGUE BETWEEN AN ATHENIAN PHILOSOPHER AND A CHRISTIAN THEOLOGIAN. *From the Spanish of Alonso de Ledesma.*

Phil. In truth, good Sir! I am surpris'd

At what you say to me;
We never heard at Athens of
Your university.

I am a student, as you know,
Of the Athenian schools,
Attentive to their doctrines, and
Obedient to their rules.
Our studies there are numerous,
Our knowledge is not small,
And yet of your theology
We never heard at all.

Theo. Your Athens is a place renown'd
For philosophic knowledge,
But no such heathen lore as that
Is studied in our college.
Your colleges are all profane,
Our college is divine.
To speak to men is taught in
your's,
To speak to God in mine.

Phil. Some very great professor then
Of languages you boast?

Theo. The greatest teacher in the world,
By name the Holy Ghost.

Phil. Pray, has he many pupils there?

Theo. Twelve scholars apt and good;
So learned—that by all the
world
Each one is understood.

Phil. And is the course of study long?
Theo.

Theo. So little is there in it,
That tho' they every language
speak
They learnt them in a minute.

Phil. Pray, are your college commons
good?
How is it that you dine?

Theo. No fare on earth can equal it,
We have such bread and wine!
Could you but taste this won-
d'rous fare,
You'd credit all I told ye;
Your wine would taste like vi-
negar,
And all your bread seem
mouldy.

Phil. Our commons must be better
then,
If I have not mistook.

Theo. Your viands may be costly, but
The devil is your cook.

Phil. Who governs your fraternity,
The master or the rector?

Theo. The one is chief, the other is
Our head and our inspector;
The master is omnipo:ent.

Phil. Since he is of such fame,
I pray you now his title tell.

Theo. Don Christ of the Cross is his
name.

Phil. Don Christ of the Cross! the
name to me
Was hitherto unknown.
Pray, was Don Christ a gentle-
man?

Theo. God Almighty's only Son.

Phil. You say the rector is your head,
Pray, what may his name be?

Theo. Doctor Saint Peter.

Phil. Is he one
Of noble family?

Theo. He was a fisherman, whom God
Has call'd to this high state;
But time it is on all these things
That you should contemplate;
And when upon the matter
well
You shall have contemplated,
Then to the college come with
me,
And be matriculated.

Let. XII.

*XLV. The Enquirer. Reflections on
Education, Manners, and Litera-
ture. In a Series of Essays. By
WILLIAM GODWIN. 8vo. 7s. 6d.
pp. 481. Robinsons.*

EXTRACTS FROM THE PREFACE.

"THE volume here presented to
the reader, is upon a con-
struction totally different from that
of a work upon the principles of
political science published by the
same author four years ago.

"The writer deems himself an
ardent lover of truth; and to
increase his chance of forcing her
from her hiding place, he has
been willing to vary his mode of
approach.

"There are two principal me-
thods according to which truth
may be investigated.

"The first is by laying down one
or two simple principles, which
seem scarcely to be exposed to the
hazard of refutation; and then
developing them, applying them
to a number of points, and follow-
ing them into a variety of infer-
ences. From this method of in-
vestigation, the first thing we are
led to hope is, that there will re-
sult a system consistent to it-
self; and, secondly, that if all
the parts shall thus be brought
into agreement with a few prin-
ciples, and if those principles be
themselves true, the whole will
be found conformable to truths.
This is the method of investiga-
tion attempted in the Enquiry
concerning Political Justice.

"An incessant recurrence to ex-
periment and actual observation,
is the second method of investi-
gating truth, and the method
adopted in the present volume.
The author has attempted only a
short excursion at a time; and
then, dismissing that, has set out
afresh upon a new pursuit. Each
of the Essays he has written, is
intended in a considerable degree
to stand by itself. He has carried
this

" this principle so far, that he has
" not been severely anxious relative
" to inconsistencies that may be
" discovered, between the specu-
" lations of one Essay and the specu-
" lations of another. They are
" presented to the contemplative
" reader, not as *disa*, but as the
" materials of thinking. They are
" committed to his mercy. In them-
" selves they are trivial; the hints
" of enquiry rather than actual en-
" quires: but hereafter perhaps
" they may be taken under other
" men's protection, and cherished to
" maturity.

" There is one thought more he
" is desirous to communicate; and
" it may not improperly find a place
" in this preface. It relates to the
" French revolution; that inex-
" haustible source of meditation to
" the reflecting and inquisitive.
" While the principles of Gallic re-
" publicanism were yet in their in-
" fancy, the friends of innovation
" were somewhat too imperious in
" their tone. Their minds were
" in a state of exaltation and fer-
" ment. They were too impatient
" and impetuous. There was some-
" thing in their sternness that fa-
" voured of barbarism. The bar-
" barism of our adversaries was no
" adequate excuse for this. The
" equable and independent mind
" should not be diverted from its
" bias by the errors of the enemy
" with whom it may have to contend.

" The author confesses that he
" did not escape the contagion.
" Those who ranged themselves on
" the same party have now moder-
" ated their intemperance, and he
" has accompanied them also in
" their present stage. With as ar-
" dent a passion for innovation as
" ever, he feels himself more patient
" and tranquil. He is desirous of
" assisting others, if possible, in per-
" fecting the melioration of their
" temper. There are many things
" discussed in the following Essays,
" upon which perhaps, in the ef-
" fervescence of his zeal, he would
" Vol. I.—No. III.

" have disdained to have written.
" But he is persuaded that the
" cause of political reform, and the
" cause of intellectual and literary
" refinement, are inseparably con-
" nected. He has also descend-
" ed in his investigations into
" the humbler walks of private life.
" He ardently desires that those
" who shall be active in promoting
" the cause of reform, may be found
" amiable in their personal manners,
" and even attached to the cultiva-
" tion of miscellaneous enquiries.
" He believes that this will afford
" the best security, for our preserv-
" ing kindness and universal phi-
" lanthropy, in the midst of the
" operations of our justice."

SUBJECTS OF THE ESSAYS,

With characteristic Gleanings.

The points on which Mr. God-
win has exercised his talents, are
discussed in twenty-eight essays, col-
lectively containing the following en-
quiries:

Of awakening the Mind, and "giv-
ing it (in the course of education)
proper habits of activity."

Of the Utility of Talents, which
Mr. Godwin says, "in general hold
" a higher estimation among man-
kind than virtues; there being few
" men who had not rather you
" should say of them, that they are
" knaves, than that they are fools."

Of the Sources of Genius. This
enquiry (occupying two essays) is
minute in its disquisitions "whether
" genius be born with a man, or
" may be subsequently infused? No
" man knows better than the man of
" talents that he was a fool."

Of an early Taste for Reading.
"He that loves reading has every
" thing within his reach."

Of the Study of the Classics. "From
" the Greek and Roman authors the
" moderns learned to think."

Of public and private Education.
"A boy, educated apart from boys,
" is a sort of unripened hermit,
" with

"with all the gloom and lazy pacing blood incident to that profession."

Of the Happiness of Youth.—"Children, it is said, are free from the cares of the world. Are they without their cares? Of all cares, those that bring with them the greatest consolation are the cares of independence."

Of the Communication of Knowledge.—"Nothing can be more happily adapted to remove the difficulties of instruction, than that the pupil should first be excited to desire knowledge, and next, that his difficulties should be solved for him, and his path cleared, as often and as soon as he thinks proper to desire it."

Of Cohabitation.—"Excessive familiarity is the bane of human happiness."

Of Reasoning and Contention.—"Should a parent find himself in an error with regard to his treatment of a child, he discovers that he ought to act the part of a friend, and not of a master"—and when he permits a child to debate a point, the terms must be just and impartial."

Of Deception and Frankness.—"There is no conduct in the education of youth more pernicious in its consequences than the practice of deception.—If we would have children frank and sincere, we must take care their frankness and sincerity shall not be a source of evil to them."

Of manly Treatment and Behaviour.—"A young person should be educated as if he were one day to become a man."—"There is no age at which something manly, considerate, and firm, will not be found graceful."

Of the obtaining of Confidence.—"A point, perhaps, never to be accomplished by austerity, and which seems frequently to refuse itself to the kindest and most equitable treatment."

Of Choice in Reading.—"This subject produces strictures upon the morals inculcated by Æsop, Homer, Swift, Otway, Richardson, Milton, Dr. Watts, — Rowe, Cervantes, Shakespeare, Epictetus, Seneca.—The inspiration resulting from Shakespeare and Milton, "passes from man to man till it influences the whole mass.—I cannot tell that the wisest mandarin now living in China is not indebted for part of his energy and sagacity to their writings, even though it should happen he never heard of their names."

Early Indications of Character.—"It often happens that irregularities, which ought, perhaps, rather to be regarded as indications of future greatness, are converted into subjects of pitiful lamentation and odious condolence."

Of Riches and Poverty.—"The genuine wealth of man is leisure, when it meets with a disposition to improve it."

Of Avarice and Profusion.—"Every man who invents a new luxury adds so much to the quantity of labour entailed on the lower orders of society"—the avaricious man is "the lineal successor of those religious fanatics of former ages, who conveyed to their heirs all they had, and took themselves an oath of voluntary poverty."

Of Beggars.—"Common (i. e. professional) "beggars are the opprobrium of human nature."

Of Servants.—"Considerable difficulty, in a plan of domestic education, "relates to the degrees of intercourie which is to be allowed to take place between children and servants."

Of Trades and Professions.—"Is it to be expected that any man will constantly resist the temptations to injustice which the exercise of a trade hourly suggests?"

Dis-

Distinct dissertations follow upon law, the professions of physic, divinity, and arms.

Of Self-denial.—"He that desires to be virtuous, and to remain so, must learn to be content with a little, to use the recreations of sense for the purposes of living, and not to live for the sake of these recreations."

Of Personal Reputation.—"He that would adorn himself with the most elevated qualities of a human being, ought to come prepared for the encounter of obloquy and misrepresentation. — He ought not to expect to unite things so incompatible as exalted virtue and general favour."

Of posthumous Fame.—"Art affords a more permanent title to fame than science."—The author proves the uncertainty of posthumous fame by the different opinions generally formed on the same character.

Of Difference in Opinion.—"One of the best practical rules of morality that ever was delivered, is that of putting ourselves in the place of another before we act or decide any thing respecting him."

Of Politeness.—"Politeness, in its genuine sense, is seldom or never at variance with sincerity. — The original purpose of sincerity is to provide for the cardinal interests of a human being, the great stamina of his happiness. — The purpose of politeness is of an humbler nature; it follows in the same direction, like a gleaner in a corn field, and picks up and husband those smaller ears of happiness which the pride of stoicism, like the pride of wealth, condescended not to observe."

Of Learning.—"Reading and learning afford increments to the mind of a thousand denominations, and add a miraculous sort of finishing to its workmanship, which could have been bestowed by no other means."

On the English Style.—This essay, which concludes the volume, is divided into seven sections—

The 1st of which, amidst a variety of introductory matter, develops the author's ideas of just and elegant composition.

Section 2d treats of the English style in the reign of Elizabeth. The authorities are from Swift, Johnson, Lowth, Hume, Locke, &c. — The specimens of style from Hooker, Bacon, Raleigh, Spenser, Sydney, Shakespeare, Knolles—from which extracts it appears, "that our language at that time comparatively lay in a sort of chaos, and that no just notions were yet formed of simplicity in diction, or precision of utterance; much less of the arrangement of clauses and construction of a period."

Section 3d introduces us to the "golden age of English poetry when (in the reign of Charles II.) Milton, Dryden, Butler, and Otway, flourished."—The works of Lord Clarendon are also particularly considered, and, with those of Milton, form the bulk of this section, which the author closes by saying, "The English language, as well as the English annals, is indebted to the labours of Clarendon."

Section 4th. In continuance of the age of Charles the Second, we are first presented "with the facility and graces of composition." The writers noticed are Sir W. Temple, Archbishop Tillotson, Dr. Sprat, &c.

Section 5th. "We now come to the age of Queen Anne, a period of English prose which has always been attended with the highest and most extensive plaudits. — Graced with the works of Addison, Swift, Shaftesbury, and Bolingbroke."

Section 6th. As specimens of the literary age of George II. passages are selected from Middleton, Sherlock, Fielding, and Smollett;—and in the *seventh section*, containing

various remarks on the mode and uses of the preceding discussion, Mr. Godwin conclusively asserts, that "the English language is now written with more grammatical propriety, and with a much higher degree of energy and vigour. The spirit of philosophy has infused itself into the structure of our sentences. They are no longer those unconnected, disjointed things, that satisfied the best of our ancestors. The connective particles are used with some recollection of their genuine meaning. The members of our periods fall into their proper places. They satisfy the understanding with their arrangement, and the ear with their fulness. Our writings are no longer the 'bald, unjointed chat' of a laundress, but are evidently under the guidance of taste and substantial science: they have much of the grace of simplicity, and much of the benefit that results from study. We have disburthened ourselves of the useless load of words that incumbered our predecessors, and express our thoughts in precise words, directly flowing out of the subject to be treated."

EXTRACT.

OF PERSONAL REPUTATION.

—"BUT a mistake, still more general than those yet enumerated, as well as more fatal to every impartial decision respecting men's virtue or vice, is the propensity we have every day occasion to observe among mankind, to magnify some quality or action that is really worthy of regret into a vice altogether destructive of every pretension to moral excellence.

"This general propensity is, of course, in the highest degree favourable to ordinary and feeble characters, and threatens with all its hostility characters of energy, of grand and decisive features.

"Characters, endowed with great excellencies, will, unfortunately, fre-

quently stand in need of great allowances. Men cannot perhaps be equally attentive to minutiae and matters of lofty import. Ordinary characters are generally safe in this respect. They venture upon no untried paths. They attempt no sublime and unusual virtues. They have no other care incumbent upon them in this respect, but that of keeping within a certain beaten road, never straying after peculiar beauties, never compelled to have recourse to doubtful expedients.

"Want of punctuality, particularly in the mercantile concerns of life, is one of those defects which, for time immemorial, have supplied materials for invective against eminent and extraordinary men.

"Punctuality is no doubt a quality of high importance. That man's virtue deserves to be regarded with some suspicion, who can readily be induced to trifle with the time, and perhaps still more with the property, of his neighbours.

"But we must always be peculiarly exposed to error in our judgment of the conduct of men, when we judge it indiscriminately in the mass, without taking into account the circumstances that attend them.

"There are no persons so vehement in their condemnation of pecuniary breach of contract, as many of those who, coming early into the possession of an income fully commensurate to their wants, never felt the pressure of difficulties.

"One of the circumstances often omitted in the estimation, is the spirit in which perhaps the pecuniary supply was granted. It is often the speculation of a tradesman, who thought the concern worth accepting, at the same time that he fully took into account the uncertainty of payment. It is often the kindness of a friend, who says to himself, 'If the debt never be discharged, I am content,' and who afterwards perhaps leaves the claim among his heirs. These circumstances, by no means cancel the pecuniary obligation; but they ought not in justice to be forgotten.

"People in general accustom themselves to forget the anguish of the insolvent debtor, and the unwearyed struggles he has perhaps made to appear in a different character. No-

• Shakespeare.

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thing can be more strongly marked with folly and injustice than the tone of voice with which we frequently hear persons say, he should satisfy the demands against him: showing plainly that the feeling of their mind is, as if he had the money in his desk, or could satisfy these demands as easily as lift his finger. We are never authorised to say of a poor man, he ought to pay his debts; but, he ought to exert himself for their liquidation.

"A strict and inflexible morality is no doubt worthy of commendation: but strict and inflexible morality does not require that we should totally damn a man's character for a few faults, and still less for what perhaps it was not in his power to do. It is not morality, but insanity, that would teach us to say, every debtor confined in the king's bench prison is a knave.

"Laying prejudice therefore aside, let us consider how much of moral and essential defect the character of an insolvent debtor necessarily implies.

"He that can with an indifferent temper consider himself as preying on the labour of others surprised from them by a sort of fraud, or as violating the fundamental principle, upon the preservation of which the whole fabric of civil society depends, must have a mind callous to all that is most important in morality: nor will the man less deserve our censure, who visibly indulges in luxuries, and glaringly pampers his appetites, at the cost, but without the consent, of his neighbour.

"In the mean time, how many ways are there in which a man may innocently fall into the condition of an insolvent debtor? The present state of society, by a most odious and accursed contrivance, is continually stimulating one man to make himself responsible for the eventual vice or miscalculation of another. One of the wretched consequences of a state of debt is, that the debtor is not permitted to make an election among his creditors; and that, at the penalty of the loss of liberty and capacity for future exertions, he is compelled to grant to unjust and unmanly importunity what he is by the same means compelled to deny to merit.

"The poor man who is endowed with active virtue, will be, in a higher degree than his indolent neighbour, a man of experiments. He ought not

to make experiments singularly hazardous, at another man's expense. He ought to be upon all occasions explicit and unreserved. But human life, in every one of its parts, is a calculation of probabilities. Any man may be deceived in his calculations. He that is determined never to expose himself to error must never expose himself to action.

"Let us suppose, however, that the debtor is clearly in the wrong; that he drank a bottle of wine, or so-laced himself with a public amusement at a time when his pecuniary affairs were unquestionably worse than nothing: let us suppose that these are vices that will admit of no explanation. Yet how great and eminent virtues may exist in this man's bosom! He may be the most generous and philanthropical of mortals. He may be the greatest benefactor the human species ever knew. Every man probably is inconsistent. Every man probably, be he in whatever degree virtuous, has some point to which unaccountably he has not applied those principles by which he is ordinarily governed. We ought to be rigid in laying down maxims of conduct, when the degree in which those maxims shall be realised depends upon their existence; but, in judging the past conduct, particularly of others, he that is not liberal and indulgent is not just.

"There are other qualities of the same general description, which are in like manner fatal, in vulgar apprehension, to the character in which they exist. Such are a neglect of the established modes of religion, swearing, loose conversation, gaming, excessive drinking, and fornication.

"The question respecting these heads of conduct may be divided into two; first, what degree of disrepute justly attaches itself to every single instance of this kind; and secondly, how much ought to be imputed, in cases where the instance has enlarged itself into a habit.

"No fair and unprejudiced man will condemn a character, and least of all a character in which high promise discloses itself, for any single instance of this kind.

"Where the habit exists, there is certainly much matter for regret; with this reserve, with respect to the first head of enumeration, in the mind of every man who duly considers the

extreme uncertainty and innumerable errors to which we are liable, that if religion may be true, it certainly may also be false.

"Excessive drinking usually leads men into debauched company and unprofitable conversation: it inevitably impairs, in a greater or less degree, the intellectual faculties, and probably always shortens the life of the person addicted to it, a circumstance particularly to be regretted when that life is eminently a useful one.

"Gaming, beside the execrable company to which it inures a man, of persons who can scarcely be said to redeem their guilt in this respect by one virtue, accustoms him to the worst habits of mind, induces him to seek, and to rejoice in, the misfortunes of others. In games where chance most prevails, it commits fortune, a thing for the right administration of which we are no doubt accountable, to the hazard of a die. Whichever party loses a considerable sum, his mind is unhinged, his reputation is tarnished, and his usefulness suffers considerable injury. In games in which skill is concerned, which is more or less the case with almost all games, the gamester for the most part proposes to take advantage of his superior knowledge, and to overreach his antagonist.

"Promiscuous venery seems to argue a depraved appetite: it encourages, by becoming the customer to, a trade, all of whose members perhaps are finally reserved for want, disease, and misery, not to mention the low and odious depravity to which they are almost inevitably subject.

"Customary swearing seems to be the mark of a passionate man, and certainly proves the absence of delicacy of taste.

"Loose conversation, in those persons with whom it becomes a habit, is ordinarily very disgusting. It is singular enough that the follies of persons who indulge themselves in this way are commonly more remarkable for ordure and a repulsive grossness, than for voluptuousness. The censure, however, against loose conversation has probably been carried too far. There seems to be no reason why knowledge should not as unservedly be communicated on the topic here alluded to, as on any other

affair of human life. With respect to persons who, like Sterne, may have chosen this subject as the theme of a wit, pleasant, elegant, and sportive, it is not easy to decide the exact degree of reprimand that is to be awarded against them.

"Such appears to be the sum of what is to be alledged against these habits.

"Nothing can be less reasonably a subject of controversy than that, if the injury and unhappiness, of which a man is the author, outweigh the contrary effects, he is to be regarded as a bad member of society. No splendor of talents, no grandeur and generosity of sentiment, can redeem this one plain proposition, in any case where it can be fairly asserted. Men who have practically proved themselves the greatest pests and enemies of their species, have frequently been distinguished by eminent talents and uncommon generosity.*

"But, if this proposition is to be rigidly applied to the condemnation of men, for whom, even while he condemns them, a well-formed mind will not fail to experience sympathy, it ought, on the other hand, to be as rigidly applied to the benefit of men whom the world is accustomed to censure.

"Nothing can be less defensible than that we should overwhelm with our censure men in whom usefulness will perhaps be found greatly to preponderate, and whose minds overflow with the most disinterested kindness and philanthropy." P. 264.

XLVI. *Oriental Collections*, for January, February, and March, 1797. By MAJOR W. OUSELEY. No. I. 4to. pp. 104. 12s. 6d. sewed, to Non-subscribers. Printed for the Editor.

THE following extract from the prospectus (given by way of preface) will sufficiently declare the nature and plan of this work.

PROSPECTUS.

"SO many learned theological

* Political Justice, Book II. Chap. IV. octavo edition.

“ commentators have already demonstrated the utility of an acquaintance with the *Arabick* language, to those who make a just interpretation of the Hebrew scriptures the object of their studies, that it seems unnecessary to dwell on it in this place. We hope, in the course of our publication, to illustrate and explain, through the medium of the *Arabick*, many obscure and doubtful passages of Jewish history and biblical philology.

“ Among the studious *Persians*, so generally has been diffused a taste for literature, sciences, and the fine arts, that, in their widely-extended language, the writings on every subject are almost innumerable. The works of their poets, universally allowed to be pre-eminent among the nations of the east, are equally the objects of admiration at Constantinople and at Isfahan, and perfused with delight throughout the various regions of Hindoostan; where, indeed, among the nobles, historians, and men of business, the soft and courtly Persian has nearly superseded the native dialects.

“ Of *Chaldaick*, intermixed with the *Pahlavi*, or ancient language of Persia, the ages which have elapsed since the monarchs of that country, from their Babylonian palace, gave laws to the Asiatick world, have not totally effaced every vestige; nor are we without hopes of being able to prove the affinity of those tongues, and the utility of a knowledge of one, in illustrating the valuable, but scanty remains of the other.

“ That those engaged in the study of *Grecian* antiquities and literature may derive considerable aid from an acquaintance with the history and language of Persia, we shall endeavour to demonstrate in the successive numbers of the *Oriental Collections*.—A strong resemblance, both in sentiments and expression, has been found in

“ the writings of the Greeks and Persians; and the identity of many hundred words in the languages of both, agreeing in sense and sound, proves that ancient intermixture of the two nations to which Seneca alludes, and which seems the natural consequence of the Macedonian conquest. On the subject of this memorable conquest the partial historians of Greece and Rome have hitherto been our only authorities; it were but just, as well as natural, to seek further information in the Persian records and traditions: some credit is certainly due to the writers of a conquered country, on a subject so important as the subjugation of their forefathers, and the history of those who invaded their native land.

“ So little of the original *Scythian* remains in the modern *Turkish*, that those are more than half masters of the latter who are acquainted with the *Arabick* and Persian tongues. The trouble of rendering themselves completely so will be amply repaid by the various and amusing works offered to their perusal by the Turkish writers, and particularly by their poets, who have judiciously formed their compositions on the Persian model.—Of some valuable manuscripts, brought not long ago from the Levant, we shall occasionally present our readers with translations and interesting extracts.

“ Of *Chinese*, *Sanscrit*, and the various dialects of *Hindoostan*, we shall endeavour to procure authentic specimens, accurate versions, and satisfactory illustrations. From the abilities and indefatigable perseverance of some members of the Asiatick society, who have devoted their time to the study of that wonderful language, the *Sanscrit*, discoveries of the most interesting nature may be expected. But here we must
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lament that a premature death forbade him to explore the secret treasures of *Sanfrit* literature, who had prepared a key to them; and we must content ourselves with hoping, that the mantle of inspiration, so long worn by Sir William Jones, may pass like that of Elijah into the hands of another prophet.

Overstepping the geographical boundaries of *Asia*, we shall occasionally follow into *Egypt* that branch of the *Arabick* language, which has widely diffused itself there, and, indeed, pervaded the coast of *Africa* from east to west; retracing, however, the current to its Arabian source; and we shall not consider the subject of the *Coptick* tongue, and the investigation of the antiquities of *Egypt*, as foreign to our purpose; the local situation of that country, in relation to our own, being literally oriental, its historical importance universally acknowledged, and its ancient influence on the laws, religion, arts, and sciences, of the eastern world.

On the *antiquities of Asia* we have reason to expect many original and curious communications:—among the grand desiderata on those points, perhaps the most considerable is, an explanation of the mysterious inscriptions at *Persepolis*; for, that those celebrated ruins, which, during latter ages, have been called Cheh T'minar, or the Forty Pillars, are the remains of the ancient capital of Persia, seems to be the received opinion of modern times, though several ingenious men have offered various and extraordinary conjectures on the subject; a subject, indeed, so interesting to the genuine oriental antiquary, that, if he could successfully exert the powers of conjecture, and elicit from his dark recesses the genius of former days, a solution of the *Persepolitan* my-

steries would probably be the object of his first petition to the hoary oracle. The conjectures of many learned orientalists on this subject shall find an honourable place in our publication; and we solicit from our antiquarian correspondents the communication of their opinions; for, though a key to those characters, hitherto unexplained, may accidentally be found, yet the zealous antiquary will not content himself with the chance of finding,—he will seek it in the fields of study and the paths of learning.

Although we shall gladly admit dissertations on *Hebrew-biblical* literature and antiquities, yet it is not to be understood that we shall adapt our miscellany to controversial correspondence, or discussions of theological mysteries. *Philological* and *etymological* essays will be thankfully received. On the subject of languages, we shall not, however, forget that they are merely the vehicles of learning and instruments of science. Useful knowledge and historic truth should be the chief objects of the linguist; and only as conducive to the attainment of these grand points should time and study be devoted to the obscure and doubtful derivation of words, the collation of passages intrinsically unimportant, or the learning of strange characters and new systems of grammatical construction.

To the *zoologist* and *botanist* we shall endeavour to recommend our Collections, by enriching them with plates, occasionally coloured from accurate and original drawings, of whatever are most rare and curious in the eastern department of the animal and vegetable world. We shall diversify our pages with maps, which may illustrate the ancient and modern *geography* of *Asia* and the bordering regions; and
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" with views, which may give just ideas of the faces of those countries we describe. An ample and valuable stock of manuscripts, procured at considerable trouble and expense, will furnish us with copious extracts from the works of eastern poets & specimens of Persian and Indian painting, we are enabled, by the communications of some foreign correspondents, to promise to our subscribers; as well as original essays on the science and practice of Asiatic music, with tunes accurately set, and engravings of various instruments.

" The utility of a work which may facilitate the acquirement (on moderate terms) of oriental knowledge, and promote the diffusion of general learning, will be obvious, when we consider that, notwithstanding the institution of the Calcutta press, and the meritorious exertions of those who have employed it, the works of Sadee, the *Laili-Majnun* of *Hafis*, &c. are as rare, and consequently as dear, in this country, as if they still continued to delight and instruct the readers of them in manuscript only.

" The design of the work now proposed to the public would never, probably, have been conceived, or, if conceived, should most certainly be abandoned, if it were possible that, by the prosecution of it, we should inroach on the plan of any similar compilation, and thereby anticipate the due reward of others' labours. Our materials are new; the sources from which we draw them original; and we shall be the first in this country to undertake a periodical publication of extracts in their proper characters, from eastern writers."

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ANECDOTES OF INDIAN MUSIC.

"ON the subject of those ancient and extraordinary melodies which the Hindus call *raugs* and *rauginees*, the popular traditions are as numerous and romantic as the powers ascribed to them are miraculous. Of the six *raugs*, the five first owe their origin to the god Mahadeo, who produced them from his five heads. *Parbuttee*, his wife, constructed the sixth; and the thirty *rauginees* were composed by *Brimba*. Thus of celestial invention, these melodies are of a peculiar genus; and of the three ancient genera of the *Greeks*, resemble most the *enharmonick*; the more modern compositions are of that species termed *diatonic*. A considerable difficulty is found in setting to music the *raugs* and *rauginees*, as our system does not supply notes or signs sufficiently expressive of the almost imperceptible elevations and depressions of the voice in these melodies; of which the time is broken and irregular, the modulations frequent and very wild. Whatever magic was in the touch when Orpheus swept his lyre, or Timotheus filled his softly-breathing flute, the effects said to have been produced by two of the six *raugs* are even more extraordinary than any of those ascribed to the modes of the ancients. *Mia Tonsine*, a wonderful musician in the time of King Akber, sung one of the night *raugs* at mid-day: the powers

of his music were such that it instantly became night, and the darkness extended in a circle round the palace as far as the sound of his voice could be heard.

"There is a tradition, that whoever shall attempt to sing the *raug Dheepak* is to be destroyed by fire. The Emperor Akber ordered Naik Gopaul, a celebrated musician, to sing that *raug*: he endeavoured to excuse himself, but in vain; the emperor insisted on obedience: he, therefore, requested permission to go home and bid farewell to his family and friends. It was winter when he returned, after an absence of six months. Before he began to sing, he placed himself in the waters of the *Jumna*, till they reached his neck. As soon as he had performed a strain hot; at length began to boil, and the agonies of the unhappy musician were nearly insupportable. Suspending for a moment the melody thus cruelly extorted, he sued for mercy from the monarch, but sued in vain. Akber wished to prove more strongly the powers of this *raug*: Naik Gopaul renewed the fatal song; flames burst with violence from his body, which, though immersed in the waters of the *Jumna*, was consumed to ashes!

"These and other anecdotes of the same nature are related by many of the *Hindus*, and implicitly believed by some. The effect produced by the *Maig Mullaar raug* was immediate rain: and it is told, that a singing girl once, by exerting the power of her voice in this *raug*, drew down from the clouds timely and refreshing showers on the parched rice crops of Bengal—and thereby averted the horrors of famine from the *Paradise of Regions*. An European, in that country, inquiring after those whose musical performance might produce similar effects, is gravely told, 'that the art is now almost lost; but that there are still musicians possessed of those wonderful powers in the west of India.' But if one inquires in the west, they say, 'that if any such performers remain they are to be found only in Bengal.'

"Of the present music, and the sensation it excites, one can speak with greater accuracy. 'Many of the Hindu melodies (to use the words of an excellent musician) possess the plain-

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ACCOUNT OF A BANIAN TREE, IN
THE PROVINCE OF BAHAR.

"NEAR *Manjee*, a small town at the confluence of the *Derwah* (or *Gogra*) and the *Ganges*, about twenty miles west of the city of *Patna*, there is a remarkably large tree, called a *bur*, or *banian tree*, which has the quality of extending its branches, in a horizontal direction, to a considerable distance from its stem; and of then dropping leafless fibres, or *scions*, to the ground, which there catch hold of the earth, take root, embody, grow thick, and serve either to support the protracted branches, or, by a farther vegetation, to compose a second trunk. From these branches, other arms again spring out, fall down, enter the ground, grow up again, and constitute a third stem, and so on. From the opposite pretty high bank of the *Ganges*, and at the distance of near eight miles, we perceived this tree, of a pyramidal shape, with an easy-spreading slope from its summit to the extremity of its lower branches; and mistook it, at first, for a small hill. We had no quadrant to take its height, but the middle, or principal stem, is considerably higher, I think, than the highest *elm* or other tree I ever saw in *England*. The following comprise some other of its dimensions, which were taken with a cord of a given length:

Yds. Feet

Diameter of the branches, from north to south	121 or 363
Diameter of ditto, from north to south*	125 or 375
Circumference of the shadow of the extreme branches, taken at the meridian	372 or 1116
Circumference of the several bodies, or stems, taken by carrying the cord round the outermost trunks	307 or 921
The several trunks may amount to 50 or 60.	

* One of these measurements, we presume, must have been taken from east to west. MONTH. EPIT.

"N. B. The dropping fibres shoot down from the knots, or joints, of the boughs.

"This tree, as well as the *peepel*, and many other large trees in *India*, is a *creeper*. It is often seen to spring round other trees, particularly round every species of the *palm*. The *date*, or *palmyra*, growing through the centre of a banian tree, looks extremely grand; and yet none of the *European* landscape painters who have delineated views of this country, have introduced this characteristic object into their pieces. I frequently observed it also shooting from old walls, and running along them. In the inside of a large brick well, it lined the whole circumference of the internal space of it, and thus actually became a tree turned inside out.

"Under the tree sat a *fakir*, a devotee. He had been there twenty-five years; but he did not continue under the tree throughout the year, his vow obliging him to lie, during the four coldest months, up to his neck in the *Ganges*, and to sit, during the four hottest months, close to a large fire."

XLVII. *The History of Scotland*, from the Accession of the House of Stuart to that of Mary. By JOHN PINKERTON. 2 vols. 4to. 2l. 2s. pp. 1027. Dilly.

ABSTRACT OF THE PREFACE:

"THE plan of this work being
"in some respects new, it
"may not be unnecessary to indicate the causes of the arrangement.
"The characters of the monarchs
"are delineated at the commencement, not at the close, of their
"reigns; because in the most eminent historical productions, when
"other personages ascend the scene,
"they are thus introduced, and recommended to the reader's attention, as he becomes more interested in the events by a previous
"acquaintance with the actors.—

"Another novelty is the retrospect, interposed at appropriated epochs, of the state of the country in civilization, government, laws, tactics, agriculture, commerce, literature, and the arts, during a preceding period. The classical page of history, from the age of Herodotus to the latest voice of expiring Rome, is illuminated with such researches, though commonly presented in the form of digressions; but they are certainly deserving of a separate and peculiar niche in the temple of memory.—

"Not to mention the innumerable new materials used in the various reigns, that of James V. in particular is almost wholly composed from the original letters of the chief actors; and is, perhaps, the first attempt of the kind in any language, a few references to such documents having hitherto satisfied the ambition of truth and accuracy. On a comparison with preceding accounts, the reader will judge how much the modern history of all states might be verified and improved, by such a plan; and how many gross errors remain in the most celebrated pages of history. The task is, indeed, laborious, but what is temporary labour, when compared with eternal truth?"

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EXTRACTS.

CONTEMPORARY ACCOUNT OF THE MURDER OF JAMES I.

"UPON his exile this Sir Robert Grame toke his (way) ynto the cuntreis

of the wild Scottis, wher that he conspired and ymagynd how that he myght destruye his kyng. And furthwith he renounfed his legerance, and by wordes, and by writyng, he defied hem, seying that he had destruyd hym, his wif, and his childerne, his haritages, and all his other godes by his cruell tyranny. Wherfor he said he wold flee hym (with) his owne handes as his mortall enmye, yf ever he myght se tyme, and fynd wais and meanes. Therto the kyng, hugely vexid in his fyretes with the traturous and malicious rebellion of the said Sir Robert Grame, did mak an opwn proclamacion by all the reyme of Scotteland, that whoso myght flee or tak hym, and bryng hym to the kynges presence, shuld have iii thousand demyes of gold, every pece worth half an English noble.

"Nocht long after this the kyng lete fo ordeyne his parliament yn due forme at Edenbourgh, somunde yn the yere of onre Lord a thousand, foure, hundreth, six and thirte, yn the fest of All Hallowen. To the which parliament the said Sir Robert Grame tired a full cruell vengeance ayene the kyng, sent privie messages and letturs to certayne men and servantes of the Duke of Albayne, whome the kyng a litill afore hade done rigorously to deth, lich as hit is entitild here afore, opynly, that if thay consent and faver hym, he wold uttirly take upon hym for to flee the kyng, lest thurgh his tyrannye and covetise he wold destruy this reame of Scotteland: and the corone of the land shall be yovon to Sir Robert Stuard, which is the kyng's cosyn, and next of the right of the corone, bot yf the kyng had a sune. the same Robert's fadir theane liggyng in hostage to the kyng of England, for the said James kyng of Scottes, yn the toure of London, till that his fynauce were fully content and paid. And the said Sir Robert's grantefire, Erle of Athel-elles, of that treason and counsell as hit was said; and by hymselfe secretly desirid and covetid to have the corone. For which causes the same Sir Robert Grame was half the better consentid to beying thaire purpos to effecte. For this Sir Robert Stuard did ever abide yn the kyng's presence, full famulier aboute hymne at all houres, and most privy above all other; and was a full gentill squyer, frefsh, lusty, and

and right amyeable. Whome the kyng entirely loved as his owne fones; and for the tendre love that he had to hyme, he made (hym) constable of all his host, and . . . at the sege of Edinburgh.

"After this the kyng sodanly avisid made a solempne fest of the Cristynnes at Perth, which is clepid Sant Johns towne, which is from Edinburgh on that other side of the Scottesh see, the which is vulgarly clepid the Water of Lethe. Yn the myddis of the way there arose a woman of Yreland, that clepid herselfe asa suthfayer. The which anone as she saw the kyng, she cried with lowde voise, sayng thus, "My lord kyng, and ye pase this water, ye shall never turne ayane on lyve." The kyng herying this, was astonyed of her wordis; for bot a litill to fore he had red yn a prophesie, that yn the selfe same yere the kyng of Scottes shuld be slayne. And therewithall the kyng as he rode clepid to him oone of his knyghtis, and gave him yn comaundment to torne ayane to speke with that woman, and ask of here what sheo wold, and what thyng sheo ment with her lowd cryng. And sheo began, and told hym as ye have heard of the kyng of Scottes, yf he passed that water. As now the kyng askid her how sheo knew that? And sheo said that Huthart told her so. "Sire," quod he, "men may calant y tak non 'hede of yond woman's wordes, for 'sheo nys bot a drunkine fule, and 'wot not what sheo faith." And so with his folk passed the water, clepid the Scottishe see, towards Saynt Johnnes towne, bott iiii myles from the cautreth of the wild Scottes; where, yn a clofe of Blackfriars without the said towne, the kyng held a gret fest.

"Where upon a day, as the kyng plaid at the chesses with oone of his knyghtis, whome yn playing wife he clepid kyng of love, for he was a lusti man, full amorous, and much medeled hym with loves' arte. And as hit came the kyng to mynd of the propheci spokyne before, the kyng said to this knyght, "Sir kyng of 'love," quod he, "hit is nat long 'agone sith I redd a propheci, spokyne 'of tofore, that I saw how that this 'yere shuld a kyng be slayne yn this 'land. And ye wot well, Sir Alex- 'ander, there be no mo kyngs yn this

'reame bot ye and I; and therefor 'I cowuefell you that ye be well ware, 'for I let you wit that I shall ordeyne 'for my sure kepyng sufficiently, I 'trust to God, so I am undir youre 'kynghood and yn the service of 'love." And thus the kyng yn his solas plaid with the knyght.

"Withyn short tyme after this, the kyng beyng in his chambur talkyng and playng with the lordes, knyghtis, and squyers, that were aboute hyme, spak of many dyvers maters. Amonges was there a squyer that was right acceptable to the kyng, that speke, and said, "For sothe my lord," quod he, "me dremed varelye to nyght that Sir 'Robert Grame shuld have slayne 'you." And that herying the Erle of Orkeney, thoo warnyd the squyer that he shuld hald his peace, and tell nane such tales yn the kynges presence. And therwith the kyng herying this squyer's dreame, remembered hymselfe how that same nyght how (heo) had a sweyvyn slepyng; and semyd to hym varaly that a cruell serpent, and an horribill tode, assailed him furiously yn his kynges-chambur; and how he was fore alright and aserd of hym, and that he had nothing wherwith he myght focoure and defend hymselfe, but oonly a paire of tanges that studyn yn the chymneth.

"And many other tokyns, and tailles, like to this, the which now may well be denyd by vary demon- stracions, and also pronotifications to the kyng, of his deth and murdur, had he or the tyme of his deth fell. Also oone of kynges traitours, clepid Christofere Chawmebur, that was a squyer of the dukes hous of Albayne, iiii tymes he drugh him to the kynges presence, for he wold haf playnely opynd, and told hym of all the purpos of all the traitours that were aboute to murdure hyme, bycause that the kyng without any cause hatid hym right fully. And thus, as hit is said by the old wise fadris, many years or we were borne, what thyng that destyned to a person, be hit late be hit sone, at the last ever hit cumyth.

"Thus, after this, cane fast ap- poroch the nyght, yn the which the said James Stward, kyng of Scottes shuld falsely hym unwitting, suffire his horribill deth by murdure; this which is pite that any gentill or gode man to thynk upon. So both afore

E e

foper,

soper, and long astire ynto quarter of the nyght, in the which the Erle of Athetelles, and Robert Stward, were aboute the kyng; where thay were occupied att the playng of the cheffe att the tables, yn redyng of romans, yn syngyng and pypyng, yn harpyng; and in other honest solaces, of grete pleafance and disport. Therwith came the said woman of Yreland, that clepid herself a dyvenourese, and entered the kynges courte, till that she came freght to the kynges chambur dore, where sheo stood, and abode, bycause that hit was shewe. And fast sheo knokyd till at the last the usher opynd the dure; marvelyng of that woman's beyng there that tyme of the nyght, and alkyng here what sheo wold? 'Let me yn, Sir,' quod sheo, 'for I haf sumwhat to say, and to tell unto the kyng; for I am the same woman that noght long agone desirid to haf spokyn with hym, at the Lith, when he shuld passe the Scottish see.' The usher went yn, and told hym of this woman. 'Yea,' quod the kyng, 'let her come to-morrow;' bycause that he was occupied with suche disportes at that tyme, hym lit not to entend her as thenne. The usher came ayane to the chambur dore, to the said woman; and there he told hir that the kyng was beseie in playng; and bid her cum soo ayane upon the morow. 'Well,' said the woman, 'hit shall repent yow all, that ye wil not let me speke nowe with the kyng.' Therat the usher lughe, and held her bot a fule, charyng her to go her way. And therwithall sheo went thens.

"Withyn an oure the kyng askid the voidee, and drank, the travers yn the chambure edraw, and every man depairtid and went to rist. Than Robert Stward, that was right famylier with the kyng, and had all his commandementes yn the chamber, was the last that departid; and he knewe well the false purveid tresson, and was consentid therto, and therefore left the kynges chamburs doore opyne; and had bruffed and blundird the lokes of hem, yn such wise that no man myght shute hem. And about mydnyght he laid certayne plaunches and hurdelles, over the diches of the diche that environd the gardyne of the chambure, upon which the said traitours entred. That is to say, the forsaide Sir Robert Grame, with other

of his covyne ynto the nowmbre of three hundreth persons; the kyng that same tyme ther standyng in his nyght gowne, all unclothid save his shirt, his cape, his combe, his coverchif, his furrid pynsons (slippers) upon the forme, and the foote sheet; so stondyng afor the chymney playng with the qwene, and other ladis and gentilwomen with here; calt offe his nyght gowne, for to have gone to bedd.

"But he harkynd, and hard grete noise without, and grete clateryng of harnych, and men armyd, with grete sight of torches. Than he remembred hym, and ymagynd anone that it shuld be (the) false tratours knyght, his deedy enemy, Sir Robert Grame. And sodenly the qwene, with all the other ladis and gentilwomen rane to the chawmber dure, and fonde hit opyne; and thay wold have shitt hit; bot the lokes wer so blundrid, that thay nethir cowlth ne myght shut hit. The kyng prayd hem to kepe the same dore as well as they myght, and he wold do all his myght to kepe hym to withstond the false malice of his traitours and enmys; he supposyng to have breslyn the farrements of the chambur wyndos, bot they wer so square and strongli fowdid yn the stonys with moltyne lede, that thay myght not be brosfyne for hym, withowtyn more and strengier helpe. For which cause he was ugly astonyed, and in his mynd kouth thynk on none other socoure, bot start to the chimney, and toke the tonges of yren that men rightid the fire with, yn tyme of neede; and undir his fete he myghtily brest up a plaunch of the chambur flore, and therwithall coverid him ayane, and enterd adowne lowe beneth amongis th' odure of the privay, that was all of hard stone, and none wyndow ne ishue therupon, save a litill square hole, even at the side of the bothum of the privay, that at the making therof old tyme was levild opyne to clenfe and fume the said privay. By the which the kyng might have well escapid; bot he maid to let stop hit well iii dayes afore hard with stone, bicause that whane he playd there at the pawme, the ballis that he plaid withe oft ranne yn at that fowle hole, for ther was ordenyd withowt a faire playng place for the kyng.

"And so ther for the kyng nether reischows, ne remedie, bot ther he must

must abide, ellas the while! The traitours without laid at the chaumbur dors, and at the privay dore also, with wawis, with levours, and with axes, that at the last they brak up all, and entred (bycause the durs were not fast shutte,) with swerdes, axis, glavis, billes, and other terribill and ferefull wepons. Amonges the grete prefe of the which traitours, ther was a faire lady fore hurt yn the bak; and other gentilwomen hurt and fore wondid. With the which the ladis, and all the wemen, mayd a sorrowfull skrye, and rane away for the hidos fere of tho boistous and merciles men of armes. The traitours furiously passed forth ynto the chaumburs, and founde the qwene so dismaid and abassid of that horribill and fersfull guvernance, that she couth nether speke, ne withdrawe here. And as sho stode ther so astonyd, as a cryature that had lost here kindly reason, oone of the traitours wondid here full vilanyfly, and wold have slayne here, ne had not bene oone of Sir Robert Grame's sones, that thus spek to hym and said, 'What wold ye dow, for shame of youre selfe! to the qwene? Sheo is bot a womane. Let us go and seck the kyng.' And then not wityng well what sheo did, or shuld do, for that ferfull and terribill affray, fledd yn hir kirtill, her mantell hanging aboute hir; the other ladies in a corner of the chaumbur, cryingng and wepyng, all distraite made a pitous and lamentable nose, with full hevylokyng and chere.

"And ther the traitours fought the kyng in all the chaumbur abowte, in the withdrawing chaumburs, in the litters, undir the pressis, the fourmes, the chares, and all other places, bot long they besily fought the kyng. Bot they couth nat fynd hym, for they nether knew ne remembered the privay. The kyng heryng of long tyme no noyle ne stiring of the traitours, wende and demyd that they had all begone, cryed to the wemen that they shuld come with shettes, and drawe hym up out of that unclayne place of the privay. The wemen at his calling came fast to the pryvay dore, that was nat shutt, and so tha opynd hit with labure. And as they were abowteward to helpe up the kyng, oone of the ladis, clepid Elizabeth Douglas, fell ynto the pryvay to

the kyng. Therwith oone of the said traitours, called Robert Chaumbur, supposid varaly sith thay couth nat fynd, yn none of all the sayd chaumburs, the kyng, that he of nessesite had hyd hym yn the pryvay. And therefore he said to his felawe, 'Sirs,' quod he, 'wherto stond we thus idill, and lese owre tyme, as for the cause that we be cumme forehid? Cumith on furth with me, and I shall redily tell you wher the kyng is.' For the same Thomas Chaumbur had bene afore right familiar with the kyng yn all places; and therefore knewe he well all the pryvay corners of thoo chaumburs. And so he went forth streght to the same pryvay where the kyng was, and persavyd well an sawe how a plaunch of the flure was brokyn up, and list hit up, and with a torch lokyd ynne, and saw the kyng ther, and a woman with hym. Saying to his felows, 'Sirs, the spows is foundon, wherfore we bene cumme, and all this nyght haf carold here.' Therwithall oone of the said tirantes and traitours, clepid Sir John Hall, descendid downe to the kyng, with a grete knyff yn his hand; and the kyng dowyng hym fore of his lif, kaught hym myghtily by the shuldurs, and with full grete violence cast hym under his fete. For the kyng was, of his persone and stature, a mane right manly strong. And seyng another of that Hallis brethyrne that the kyng had the betture of hym, went downe into the pryvay also, for to destroy the kyng. And anone as he was ther descendid, the kyng kaught him manly by the nek, and cast hym above that other; and so he defowled him both undir hym, that all o long moneth after men myght see how strongly the kyng had holdyn hem by the throtes. And gretely the kyng strogild with hem, for to have bereyvd thame thare knyvys; by the which labur his handis were all forkute. Bot and the kyng had bene yn any wise armyd, he myght well have escapid thare malice, by the lengthe of his fighting with thoo ii false traitours. For yi the kyng myght any while lenger have sayd hymself, his servantes, and much other peple of the towne, by sume fortune shuld haf had sume knawelege therof, and soo haf cumme to his socoure helpe. Bot, ellas the while

hit wol not be! Fortune was to him adverse, as yn preferwyng of his life any longer.

"Therewithall that odyus and false traitour, Sir Robert Grame, seying the kyng labord so fore with thoo two false traitours, which he had cast undir his fete, and that he wer faynt, and wery, and that he was weponelese, the more pite was, descenden downe also ynto the pryvey to the kyng, with an horribill and mortall wepone yn his hand. And then the kyng cried hym mercy. 'Thow cruell tirant,' quod Grame to hym, 'thou hadest nevyr mercy of lordes borne of thy blode, ne of non other gentilman, that came yn thy dawnger. Therefore no mercy shalt thou have here.' 'Thane,' said the kyng, 'I besech the that for the salvacion of my soule, ye woll let me have a consellere.' Quod the said Grame, 'Thow shalt never have other consellere bot this same sward.' And therewithall he smote hym thorough the body, and therewithall the goode kyng fell downe, and lamentable with a pitous voyce he cried hym off mercy, and behight to gyf hym half hys kyngdam, and much other good, to save his lif. And then the said Grame, seying his kyng and soveran lord ynfortunyd with so much deseyte, angewth, and sorowe, wold haf so levyd, and done him no more harme. The other traitors abowe, perceyving that, sayd onto the sayd Sir Robert, 'We behote the faithfully, bot yf thou sle not hym, or thou depart, thou shalt dye for hym on owre handys sone dowllese.' And then the said Sir Robert, with the other two that defendid first downe, fell upon that noble prynce, and yn full horribill and cruell wise they murdrid hym. Ellas for sorow, that so ynnemurably cruelte and vengeance shuld be done to that worthy prynce, for hit was reported by true persons that sawe hym dede, that he had sixtene dedely woundes yn his breste, withowtyn many and other y dyverse places of of his body.

"And hit is reherfid and remembred, yn the historiall and trewe cronicles of Scotteland, that in the self same place, by old tyme passed, there haf bene iii kyngs of Scottes slayne.*

"All these thyngs the said Sir Robert Grame, with many other ynconvenyences, he reherfid there ayant the kyng; the whiche reherfale wole be ynne Scotteland many a yere here after. For he was a mane of grete hart and manhode, and full discrete, and a great legister of lawe positive, and canone, and civille bothe. Yit for all that, at the last he was dampned there by the juges of the deth. This was the sentance or the jugement there shuld be brought a cart, in the mydward of whiche there shuld be sette fast a tree uperight, longer then a mane; and with that same knyfe that he sloughe the kyng withall, was his hand all upon heghle nald fast to that tree, and so was he had thorough oute the towne. That edoone the hangmane was commandid, with that same knyfe to kut of that hand frome the arme, after that he was nald nakynd, as he was first borne of his modir, drawen thurgh the towne withowte coerture of any parte of his body, as nature brought hym forth from his modirs wombe, and yn the same wise ledd thorgh all the stretes of that towne; and the tourmentours on every side hym, with hookid ynstrumens of yryne, fuyre hot all red glowyng, thay pynchid and twynched his theghis, his legges, his armes, his sides, his bake, his shuldurs, his neke, his wombe, and over all his body, that was full seke and pitous to loke upon, wher thay supposid most to annoye hyme and greve, that hit was to any mans kynd to sorofull and pitous sight, and to abhomynable to se. With the ymportible payne of turment, he cried then pitously withe dedely voice, for the panyis and passions that he so suffird, sayng to them that they did that durise to hym ayenst the lawe; 'this that ye done to me is oonly by rigoure of ymmesurable tyrannye. All the world may clepe you Scottes tirantes, for manckynd may not withe the lif suffir ne yndure the paynefull and tiranuous tourmentrye that ye put me unto. I doute me full fore that, and ye contynue thus youre tourmentes upon my wretched person, that for the payne ye will constrayne me to renye my Creature. And yf I so doo, I appel you afor God, the hic and chyf juge of all

* A fable. Not one king is commemorated as having been slain at Perth.

• mane

manekynde after there desertes at
the unyversal dome, that ye bene
the vary cause of the losse of my
faule.

"Thurgh the whiche speche some
of the lordes, so abidyng upon the
execucion of this said Sir Robert
Grame, moevid of pite let tak him
downe. And as he was all nakyd
lappid yn a rough Scottishe mantell,
and cast hym ayane with a grete
violence ynto fore and full hard
prison.

"In the meane tyme many of the
other traitours were boweld all quick,
and afterward were quarterd, as wele
thay that receyvid the said Sir Robert
as thay that were with hym. Whane
the execucion of the said traizon was
done, and many of tha that wer with
hym att the day of the kyng confessid,
whane thay were spokyne to go with
the said Sir Robert Grame, hit was
not told unto hyme of no pur-
pos that was takyn for to destruye the
kyng, and put him to dethe; bot hit
was said unto hem that they shuld
go with hym, to ravishe a faire lady
oute of the kynges house, whame the
said Sir Robert Steward shuld have
weddid the next day folowyng.

"And after this thay ladd aftounes
the said Sir Robert Grame to the place
where he shuld dye. And sodeynely
thay drouge away the mantall, to
the which all his woundes were hardy-
ned, and clave fast with his blode
dried therto; forwith the said payne
he fell downe yn a swonyng, and so
lay along on the ground more than a
quarter of an owre. And then he
revivid, and qwykynd ayane. Seyng
that ryvvyng away so sodeinty and
rudely of that mantell was to hym
gretter payne than any other that (he)
had suffrid afore. And after this, for
the more grese and sorow to hyme,
thay boweld his sonne all quyke, and
quarterd hym afor his eene, and
drew owte his hart of his body; the
which harte lepe thrife more than a
fote of heghte, after hit was drawn
owte of his body: and yn semblable
wise the hangmane drouge owte all
his bowelles, and quarterd hym, and
many other moo after hym."

XLVII. *A Treatise on Poverty, its
Consequences, and the Remedy.*
BY WILLIAM SABATIER, Esq.
8vo. pp. 337. 5s. Stockdale.

THE INTRODUCTORY PAGES,
after some preliminary observa-
tions, inform us, that though it
would be impossible to do away the
errors of our established systems re-
lative to the poor, by immediate or
sudden applications, yet the grand
object may in time be effected by
gradual amendment. The author
illustrates his position by a simile,
and presents his work as a means
to "point out some of the latent
errors of the present system, and
offer a few hints towards a better."

SUBSTANCE OF THE WORK.

The general treatise is divided
into a number of smaller ones, con-
taining the following inquiries, ob-
servations, and proposed regulations.
1. Who are poor?—2. Causes of
poverty?—3. Its consequences.—
4. Origin of crimes.—5. Prevention
of crimes, by encouragement to do
well, education, societies, and other
foundations,—proper disposition of
taxes and regulations of the neces-
saries of life.—6. Nature of crimes,
and on our English punishments,—
nature of punishments,—the ends to
be obtained by it,—punishment
should bear a proportion to the
crime,—should be rendered the *sure*
attendant of crimes,—means of caus-
ing that connection,—scale of crimes
and punishments.—7. Of affording
employment to the industrious.—8.
On the present management of the
parochial poor.—9. A plan proposed
for uniting the poor and criminals
into one system of employment.

Appendix, No. I. Contains an ex-
tract from Dr. Ferriar's report to the
committee for the regulation of the
police at Manchester; and from
Aikin's description of the country
round Manchester.

No.

No. II. Quotations from the Marquis Beccaria's Essay on Crimes and Punishments; being the only passages of that work applicable to our laws and customs.

No. III. Abstract of the returns made by the overseers of the poor, in pursuance of an act, passed in the 26th year of his present Majesty's reign, intitled, "An Act for obliging Overseers of the Poor to make returns, upon Oath, to certain Questions specified therein relative to the State of the Poor."

EXTRACTS.

FALSE PATRIOTISM A CAUSE OF POVERTY.

"IT is no small addition to this evil, that we have amongst us a set of people who affect to be called patriots, and, who, viewing the happiness of our civil and political society and government with a jaundiced eye, avail themselves of any means, and of every opportunity to disturb it. The political asperity, which these people possess, is a means and a cause of poverty; and as it has a most baneful influence on the poor, and all who have the misfortune of being infected, it becomes necessary to treat of it in a particular manner here.

"It is not very difficult to distinguish a patriot, whose object is to excite sedition in those whose circumstances cannot be injured by a change:—he ever sets the best actions in the worst light, and never gives his opponent credit for any thing; what is bad, for every thing cannot be perfect, is rendered as dark as possible; every trifle is persevered in with a pertinacious obstinacy, which distinguishes little minds, and until that vigilance, so necessary on all public actions, is lost: for when we are continually alarmed with the cry of wolf, and meet a repeated disappointment, we are found remiss when the danger comes. It is a misfortune to the nation, and then only is it in danger, when the opposition to government is too small, or when, by wanting candour, they dwindle into contempt. They have then the interests of the poor continually in their mouths; but we may always observe that their

eloquence is principally directed, not to guide the indigent to sobriety, industry, and content, for that they never think of, but to point out the invidious distinctions between them and the rich. "Oppressive taxes, say they, and avaricious landlords, are the sole causes of poverty, and the overthrow of the existing government is the only means of redress; the present minister is always the worst we ever knew, for there never is an honest man in office; former times witnessed the glory of old England, but now we are an insatuated, undone people, detested by all Europe, and on the eve of a civil war.

"The authors of this class, knight errant like, are always armed *cap-a-pié* for the fight; environed with common place cant, they stand in never-sleeping order of battle, sounding the same hostile notes, though refuted eternally both by reason and experience; and though killed, like Bayes's troops, they die to rise again. Of this rank is a lady, whose poetical abilities have placed her in the most elevated groves of Parnassus, but who, condescending to become the Amazonian champion of sedition, gives us reason to regret the lavish use of talents, which, if confined to that enchanting walk more desirable in her sex, would, like the sweet bird of night, sooth the soul to kindness and affection. Well have those poets, from whom we derive the greatest store of just and pleasing sentiments, fancied the most delightful passions incident to our nature under a female form; and with equal judgment have they selected the female sex to represent the furies. This lady, when she touches the warbling lyre, is an ornament to society; and blowing the shrill trump of discord, she shews us how well fitted the fair sex is for the most contrasted passion."

Some remarks follow upon a political publication of the lady above alluded to; and in answer to some animadversions on the *privileged classes*, Mr. Sabatier plainly proves that the nobility of Great Britain and Ireland collectively are only in the proportion of one to every 27,892 souls; and even when the

the baronets, who make no part of the aristocracy are added, they form a scale of one to 10,757 inhabitants. He afterwards examines the real privileges and influence of the peerage, which, upon dissection, are by no means so formidable as they are too frequently represented to be,—the privileges of baronets are, of course, out of the question. The wealth of the peerage amounts to 3,388,000*l.* that of the commonalty to 492,750,000*l.*

ON EQUALITY OF PROPERTY.

"SUPPOSE for a moment an equal division of property to-day; A, B, and C, go to the gaming table to-morrow — what becomes of the spirit of equality? it vanishes into vapour. Mark the justice also—Two men set out in life with equal contiguous property; the one a sober, industrious being, rises early, watches late, and by attention improves the beauties of nature. His neighbour, a character the very reverse of the other, and, by an opposite conduct, neglecting to cultivate his own lands, comes in time to want the common necessities of life; still retaining, however, a great admiration for the *beauties of nature*, he makes a *trespass* on his worthy friend, who remonstrates on the impropriety of his conduct; the other, by this time become a perfect *fans-culotte*, with one hand stops his mouth with the Rights of Man, and with the other knocks him down for a monopoliser; behold, once more, the spirit and very substance of equality!" P. 60.

HOW FAR OUR CRIMINAL CODE IS DEFECTIVE.

"THUS our present laws tend to promote crimes,

"1st, By disproportioned punishments.

"2d, By fixing the same punishment to two different crimes, the greater of which has a tendency to conceal the lesser.

"By admitting of impunity; as in an unconditional pardon, or an exchange from death to transportation, which is often, to a man rendered desperate by distress, an enviable situation.

"4th, By confinement before trial in idleness and bad company; the former tending to hardened profligacy, the latter to an escape.

"5th, The expense of prosecution.

"6th, By allowing legal passages for escape.

"7th, By proscribing a man's character by visible dismemberment, public whipping, or the stocks.

"8th, By legalizing, or rather by not prohibiting pawnbrokers, and other receivers.

"9th, By want of attention to the morals of the poor.

"10th, By permitting profligate characters to fill the religious ministry.

"11th, By non-residence, and neglect of incumbents.

"12th, By not affording to a poor or distressed man the means of earning a living.

"13th, By a false economy in detecting crimes.

"14th, By permitting mendicity.

"15th, By suffering seditious to escape punishment.

"16th, By allowing temptations to lie in the way of poor people; as game, and wood in forests.

"17th, By suffering the escape of fraudulent, extravagant, and speculative bankrupts.

"18th, The sale of spirituous liquors, and lottery tickets.

"19th, By laying high duties on foreign commodities; and thereby encouraging smuggling.

"Out of so many errors in our present practice, the 4th, 5th, 6th, 7th, 10th, 11th, 13th, 14th, 15th, and 17th, are now within the power of certain officers to correct, without one additional act of parliament. The 4th is in the power of the magistrates of counties, the sheriffs, heads of corporations, or police officers—the 5th, 6th, and 7th, are in the courts of law—the 10th and 11th, in the bishops—the 14th in the parish officers and magistrates—the 13th, in government—the 15th, in the attorney general—and the 17th, in every assignee to a bankrupt's effects. There is no danger but a reform of these errors will take place in time; the first step towards amendment is to be sensible where the evil lies. But the subject must be agitated continually; for there is an indolence in the nature of some

some men, which looks with the utmost tranquillity on the wretchedness of others, in particular when it is evidently occasioned by their own errors; it is a sort of excuse for their want of feeling. There are few of us who are attentive enough to see, or sufficiently candid to confess it when we do, that our honesty is the offspring of our interest; for many a man is above the commission of a crime, not from a detestation of the deed, but because he can see that he shall ultimately gain nothing by it. This forbearance, however, though a negative virtue, is worthy of encouragement, and that legislation is the most perfect which, even in this respect, meets the most success; for unfulfilled virtue is seldom to be found, therefore the very shadow merits some attention.

"Thus we see, that the mercy of our criminal laws is only affectation, and more calculated to encourage crimes than suppress them." P. 240.

XLVIII. *Travels in Hungary*, with a short Account of Vienna, in the Year 1793. By ROBERT TOWNSON, LL.D. F.R.S. Edin. &c. &c. Illustrated with a Map and sixteen other Copper-plates. 4to, 11s. 6d. pp. 506. *Rabinson.*

THE PREFACE

REMARKS that "though so many tours have appeared of late, Hungary has never been the subject of one of them, though its constitution, its people, their manners, and its natural productions, are all remarkable." Some explanatory remarks follow, relative to the Maps, Appendixes, &c.

ABBREVIATED NARRATIVE OF THE WORK.

Prior to the author's leaving Vienna, he gives us an account of its learned institutions, public libraries, collections of medals, minerals, and natural curiosities—of the markets, public amusements, imperial botanic gardens, and menageries, with a list of all the home

and foreign newspapers to be had in that capital. From Vienna he commences his route to Edeburg, the similarity of which name to that of our North British metropolis leads Mr. Townson into a curious mistake upon the road.—The hospitable urbanity of the Hungarians contradicts entirely those prejudices entertained against them by the Austrians, who have drawn a frightful picture of their manners to our traveller.—He is very kindly entertained by several of the nobility, visits a palace of Prince Esterhazy, and (accompanying his account with every local and characteristic description) proceeds through Raab and Dotis to Komorn.—At Gran our traveller finds Major Dormer (brother of Lord Dormer) married and settled for life. Among the curiosities of Gran are noticed its hot springs, frogs, Epsom water, nature of the rocks, &c.—Proceeding on the journey, we have a picturesque account of the castle of Vilsgrade, and progressive descriptions of Bogdon, St. Andree, and Buda; its royal palaces, casernes, hospitals, university, library, theatres, *combat des animaux*, coffee-houses, hot baths, antiquities, &c, with a curious pond of *hot water*, full of living fish.—Near Buda are noticed Ketchkemeth Heath, the Field of Rakosch, and a supposed Bastille.—In this place a large space is occupied on the subject of Hungarian politics, including causes of their national dislike to the Austrians.—Account of the Hungarian constitution; of its nobles, citizens, peasants, and clergy; with minute articles of the Urbanium, or contract between the landlord and peasant, as fixed by law.—Innovations of Joseph II, and their subsequent subversion:—transactions of the Diet of 1790;—state of the protestants;—population, revenue, commerce, and military force of Hungary.

Proceeding from Buda to Erlau, Dr. T. describes the seat of Prince Graf.

Grassalcovitz; the towns of Hatvan and Gyongyes; the Matra Mountain, alum works, and various volcanics:—at Erlau he visits the marble quarries of Felcho Tarkau, the university, and *snaileries*, or repositories for fattening those animals, which form a *bonne bouche* on Austrian and Hungarian tables.—The mercantile character of the Bishop of Erlau, who retails bad wine, makes a conspicuous feature in this part of the volume.—Leaving Erlau we visit the saltpetre manufactories, salt magazines, the Bishop of Erlau's stud and dairy, and proceed through Fured and Great Puszta to Debretzin, where we become acquainted with its university, manufactories, horned cattle, and courts of justice.—Proceeding towards Tokay, we meet with curious particulars relative to the hot baths of Grosz Wardein, its county meeting, manufactories, &c. with the vineyards, wine, soil, lithology, and salt magazine of Tokay.—A chapter succeeds, containing a copious account of fossils, accompanied by mineralogical remarks.—On the road from Caschau and Rosennau are described the baths of Ranke, opal mines, remarkable caverns, &c.—After describing Rosennau, the mines of Schmollnitz, the towns of Iglo, Leutschau, and Kefmark, we are entertained with descriptive excursions among the Carpathian Alps, accompanied with illustrative plates. Passing from Kefmark to Vafetz, we have an account of Mount Krivan, the highest of the Carpathian Alps.—An excursion to the celebrated Polish salt mines is particularly descriptive, and accompanied with explanatory sections of the mines,—the strata, salt, marl, soil, sand-stone, &c.—From the mines Dr. T. returns by way of Cracow, of which city he gives a brief account,—notices the cavern of Demanovo, the mines of Herren Grund, Schemnitz, Kremnitz, and Konigsberg.—Biographical sketches of Baron Born, a celebrated traveller

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and naturalist, are introduced here.—Having described Konigsberg, he proceeds through Meitra and Tyrnau, to Presburg; proves coaches to be an Hungarian invention, and crossing the Danube, leaves Hungary, and re-enters the Austrian territories by the way of Wolfsthal.—Every necessary observation relative to the respective places above noticed take place during the tour, and the work concludes with an appendix, containing a catalogue of 396 entomological articles, and another illustrating the *regnum vegetabile* of Hungary.

EMBELLISHMENTS.

Frontispiece. An Hungarian Nobleman and Peasant.

Map of Hungary, by Korabinsky, the petrography and post roads by the author.

Copper-plate table of barometrical Measurements of the Carpathian Alps.

Castle of Visegrad.

Cavern of Lednitz.

Carpathian Alps near Kefmark.

Ditto near the Green Lake.

View of the Fleisch Bank, near the Green Lake.

Section of the Wieliczka Salt Mines.

Three Plates. Specimens of Mineral Salt Stones.

Two Plates of Hungarian Insects.

Four botanical Plates, illustrative of the
Gentiana frigida.

————— tenella.

Saxifraga nivalis.

Dianthus arenarius.

EXTRACTS.

EUDA.

“ON Sundays and great festivals, the public is entertained as at Vienna with the Hetze. The proprietors have two very fine wild bulls. The day I was a spectator of this polite and humane amusement, one was turned out on the arena, and at the same time an Hungarian ox: this attacked the former, but was immediately thrown down: but our English bulls would

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would have disputed the ground with him to greater advantage: an Hungarian ox, and a *bos ferus*, are very unequally matched. Then came a *raube bear*; this is a bear that has been kept without food for several days, and rendered savage by hunger: on another bear being let out, a battle ensued; the latter was so much inferior in size, that the contest did not last long; the *raube bear* kept the other, which seemed no ways ferocious, down with his paws, and strangled him by seizing him by the throat, and then carried him into his den. The great disparity in size and strength rendered this a most disagreeable sight. The white Greenland bear afforded more entertainment. In the middle of the arena there was a small pool of water, with a duck in it. As soon as the bear came to the edge of the pool, the duck laid itself flat and motionless on the surface of the water: the bear leaped in, the duck dived, and the bear dived after it; but the duck escaped, through its superior diving. The next piece was a bold attempt of one of the keepers to wrestle with an ox. As soon as the keeper came upon the arena, the ox ran at him. The man, who was not above the middle size, seized his antagonist by the horns, who pushed him indeed from one side of the arena to the other, but could not toss him. After the battle had lasted some time, and the ox had got the keeper near the side of the arena, and might have hurt him, some assistants came out, disengaged him from the wall, and gave him his dagger, which he immediately struck between the cervical vertebrae of his antagonist, which instantly fell lifeless to the ground; but small convulsive motions continued for a minute or two. In this manner, the oxen are killed by the butchers at Gibraltar, who, I am told, have learned it from their African neighbours. Might not the magistrates of towns recommend this method to their butchers, and, if found better than the usual manner of knocking them down, even compel them to adopt it? Every means of diminishing the sufferings of the brute creation should be recommended, not only from humanity towards them, but for the sake of our own society. Men,

accustomed to be cruel towards animals, will require but a small inducement to be so to their own species. A lion came next upon the stage, and one with all his native majesty: conscious of his strength, he looked undauntedly about, to see if he had any opponent; but he was brought out only for show. From the hole in the upper part of the gate of the arena, a handkerchief was put out, and instantly drawn back: he flew at this in an instant. Some other animals were turned out, and were glad to get into their dens again. One of the keepers threw his address in spearing a wild boar, which ran at him as soon as he came on the arena. I found few other public amusements. Being summer, most of the *grand monde* were out of town; for the Hungarians are like the English; they live a great deal upon their estates. In winter, no doubt I should have found the usual amusements, as concerts, balls, card parties, *conversazioni*, &c. The *citizens* have a ball sometimes on the Sunday evenings, and in the neighbourhood there are several inns pleasantly situated in retired situations, where the great and small often go for recreation. Coffee-houses are little known in the northern parts of the continent; but in the southern they are places of resort; time-killing places, at least, if not places of amusement. This town has several good ones; but that facing the bridge is, I think, not to be equalled in Europe: besides a very large handsome room, elegantly fitted up, and with two or three billiard-tables, there is a private billiard room for those who do not smoke; and two or three other rooms for giving entertainments in; and very comfortable dinners may be had. And here, according to the continental custom, all ranks and both sexes may come; and hair-dressers in their powdered coats, and old market women, come here and take their coffee or drink their *rosolio*, as well as counts and barons.

The hot baths are the most remarkable things of Buda: the water springs up in several places in great abundance, in that narrow scrap of land which lies between the Danube and the hill on which the fortress stands. The Turks, who so often have had possession of the city, could

not

not fail of applying it to their favourite pastime; some of the baths, and the greatest, are Turkish remains. There are large common baths for the lower order of the people, and commodious private baths for those who can afford to pay for them. In a common bath I saw young men and maidens, old men and children, some in a state of nature, others with a fig-leaf covering, flouncing about like fish in spawning-time. But the observer must be just. I saw none of the ladies without a petticoat, though most were without their shifts. Some of the gentlemen were with drawers, some without; according, no doubt, to their degree of delicacy, and as they thought themselves favoured by nature or not. But no very voluptuous ideas arise in these suffocating humid streams; and as a further sedative, the surgeon is seen hard at work, cupping and scarifying."

P. 80.

GROSS WARDEIN.

"I VISITED the prisons, and I found them but too full. The Wallachians are the most uncultivated and ferocious people of Hungary, and justice is obliged to be administered to them in all its horrors. In 1785 they rebelled in Transylvania, and, with great cruelty, murdered many of the nobility. Their priests, whom they call *popes*, are uncommonly brutish; and it is calculated that in twenty executions there is always a *pope*. Now, or till within a few years, the most frightful punishments were inflicted upon them, flaying, impaling, &c. &c.: but the most shocking punishments I have read of, were those which were inflicted on the leaders of the peasants' war, in the beginning of the sixteenth century, in the Banat. They are too frightful to detail. The chief, as king, was set upon a red hot iron throne, and an iron crown was put on his head, and a sceptre of the same in his hand, both red hot. In this state, half roasted, nine of the principal accomplices, nearly starved to death with hunger, were let loose upon him, with threats of instant death, if they did not fly upon and eat their pretended king. Six obeyed, and fell upon him and ate him. Three others, who would not, were immediately cut to pieces:

yet, under all this torment, the unfortunate man never murmured!"

P. 250.

PRESBURG.

"I STAYED here only three or four days, and made but few acquaintance, yet enough to see that Vienna libertinism had reached Presburg. I wish I could say it had not reached Buda likewise. But how should it be otherwise? The youth of fashion, of both sexes, are generally sent to Vienna for their education; posts of honour, and public charges, keep many of the nobility here the greatest part of the year, and its amusements induce most of the opulent to make it their residence for a time. A gentleman to whom I had a letter of introduction, on a very slight acquaintance, invited me to come and drink coffee with him, and promised to treat me with the sight of a beautiful young lady whom he had seduced the day before. As libertines often boast of crimes they have not committed, I hoped it would have been so here, and at the appointed hour I went. Soon after a respectable old gentleman and lady entered the room, and a charming girl, their daughter, accompanied them. Her juvenile appearance, had not her full bosom indicated the reverse, would have led me to think that love had not yet told her of the charms of his voluptuous banquet; that nature had not yet invited her, and that pleasure, awed by her youth, had not yet dared to offer her bewitching hand to lead her to it; I should have thought she was yet free from temptation, and incapable of falling; but, alas! it was otherwise. As I looked at her, her cheeks said, 'we have cherished unhallowed kisses, and are ashamed: her eyes, that they had suffered themselves to be closed in the sweet transports of their lovely mistress; and the fair bosom heaved, and told it had scorned the bounds modesty has prescribed, and had invited the amorous embrace; all bespoke her fall, all declared that she had yielded to the alluring voice of seduction, and to the persuasive language of her own desires.

"As afterwards we walked through a room, she cast an expressive look at the sofa on which the first familiar-

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ties had taken place; where desire, almost unfelt, had been raised into an ardent passion; and from whence, now welcoming pleasure's enchanting invitation, she had been conducted to the altar of love, there, in exchange for a few short-lived transports, to offer up her innocence, her peace, perhaps her life. But how her lovely bosom heaved, as we passed this so late couch of pleasure! How busy were then her thoughts! In the course of the afternoon, sighs and smiles, composed and wandering looks rapidly succeeded each other; and her troubled soul seemed to pass quick from the recollection of past pleasures to the anticipation of future sufferings; and from thoughts of repentance to the desire of repetition.—Ah! what misery may not this—this one slip, the tribute of sensibility and youthful nature to love, have caused!—I shudder when I think of it!

“What if, from this single embrace, prolific nature, always delighting in the warmth of passion, should have destined my lovely girl to be a mother? How, on the enlargement of her slender waist, pharisees will have scorned her, and prudes have sneered at her! Will she not have been slighted by our sex, and shunned by her own; and thus have been excluded from society as a disgrace to human nature? Whither will she fly for a protector, when the mother who bore her will not own her, and when the father who begot her shuts the door against her, and those whom she has called by the sacred name of friend, for virtue's sake, will not see her? The cruel spoiler of her innocence and peace triumphs in her ruin, or has forgotten her; to beg she is ashamed, and the hand of charity to such is doubly cold. Unfortunate, but not debased, she scorns life on the terms of prostitution, the last resource of fallen beauty! And what is now existence, a burden only to those of a generous mind. LIFE, light, airy spirit, thou reluctantly quittest the happy breast—through innumerable, long-revolving periods, thou art willing to be its guest, but readily quittest that where misery dwells. Prisons cannot detain thee, nor can chains bind thee. Driven away against thy will thou mayest be, but never held without thy consent; consolation in-

deed sweet, but to misery alone. Life will no longer bear the insulting reproaches of a malicious world, it is already on the wing, it longs to be gone, and carelessly flutters over the dreary dominions of the appalling king of terrors, which now have lost their terrific look, and are become the tranquil land of oblivion to misfortune. Now all the ties to mortality are broken, the love of life is gone, the fear of death is over; and as the clouds of adversity blacken, it spreads its light wings, and takes the wondrous flight, and quits this hard-hearted grovelling world. At the sad news we startle. Some few drop a tear; whilst the righteous exclaim—‘Behold the end of the wicked, and the just judgment of an offended deity!’—A DEITY!—One then that I abhor—Ah! profane not the sacred name of Nature's Lord by such suggestions, nor render odious this pleasing sound. Now, light, flippant libertine, what hast thou to boast of but—MURDER? and ye, spotless prudes, who could not be tainted by the company of such a wretch, ye are his accomplices.” P. 441.

L. *A Medical Glossary*; in which the Words in the various Branches of Medicine are deduced from their original Languages; properly accented and explained. By W. TURTON, M.D. 4to. 11. 1s. boards. pp. 626. *Johnson*.

PREFACE.

“MEDICINE, like all other arts, has its distinct family of terms and idioms, conveying meanings peculiar and appropriate to its several branches; and the very numerous sources from which these have been collected have made it not easy for its professors sufficiently to understand the language of their science.
“I have therefore brought together such as usage has fixed, or learned

"learned men have adopted, and
"have contented myself with de-
"ucing them from their proper
"roots, determining their pronun-
"ciation, and simply defining them.

"The unmeaning jargon of Pa-
"racellus and his followers I have
"purposely omitted, and have been
"solicitous to preserve those com-
"pound words used by the phy-
"sicians of the Greek school, most
"or all of which are scattered about
"in the writings of succeeding
"ages.

"My authorities are chiefly de-
"rived from Blanchard, Castellus,
"Minsheu, Schindler, and Go-
"lius.

"That such a work is useful,
"will, perhaps, be more readily
"admitted, than that it has been
"usefully executed; but he that
"has laboured long in attempting
"to remove the obstructions to
"science, is not willing to add de-
"spendence to his difficulties, and
"to believe that he has laboured
"in vain."

SPECIMEN.

"**A'BDITUS** (from *abdo*, to hide).
Included or contained in: applied to
diseases, it means their secret or re-
mote causes.

ABDOMEN (אֲדָמֶן) *abdomen*, Arab.
from אֲב *ab*, a nourisher or container,
and דָּמֶן *domen*, the foeces; or from
abdo, to hide, as including the intes-
tines). The belly.

"**ABDOMINALIS** (from *abdomen*,
the belly). Belonging to or proceed-
ing from the belly.

"**ABDUCENS** (from *abduco*, to draw
away). See **ABDUCTOR**.

"**ABDUCTIO** (from *abduco*, to draw
away). A strain: also, a kind of frac-
ture, when a bone near the joint is so
divided that the extremities recede
from each other.

"**ABDUCTOR** (from *abduco*, to draw
away). Any muscle, whose office is
to draw the member to which it is af-
fixed from some other, as the abduc-
tor pollicis draws the thumb from the
fingers.

"**ABEBÆ'US** (αἰβῆαιος) from a
neg. and βῆαιος firm). Weak, in-
firm.

"**A'EGA** (from *abigo*, to expel,
because it was thought to promote de-
livery). The ground pine.

"**ABELICÆ'A** (from a priv. and
βῆλος, a dart: i. e. without thorns).
The tree producing the Brasil wood,
so called to distinguish it from others
of a like appearance, but which bear
thorns.

"**ABE'LLINA** (from *ABELLA*, a
town in Campania, where they flou-
rished). The filbert, or filbert tree.

"**ABELMOLUC** (from אֶל מֹלֶךְ *ab el moluk*, Arab.) The ricinus, or
palma Christi.

"**ABELMÓSCH** (from אֶל מֹשֶׁה *ab el mosh*, Arab.) The hibiscus or
musk mallow; named from its mulk-
like odour.

"**ABERRA'TIO** (from *ab* and *erro*,
to wander from). A deviation from
the natural progress. A lusus na-
turæ.

"**ABE'SSI** (from אֲבֵס *abes*, Arab.
filth). The alvine foeces.

"**ABEVACUA'TIO** (from *ab* dim.
and *evacuo*, to pour out). An imper-
fect evacuation of gross and faulty
humours.

"**ABIE'CULA** (dim. of *abies*, the
fir). The dwarf fir.

"**A'BIES** (from *abeo*, to proceed,
because it rises to a great height; or
αἰπιος, a wild pear, the fruit of which
its cones something resemble). The
fir tree.

"**ABIOTOS** (αἰβῆτος, from a neg.
and βῆω, to live). A name of the
hemlock, from its deadly qualities."

LI. *An Account of Portugal*, as it
appeared to Dumouriez; since a
celebrated General in the French
Army. Printed at Laufanne, in
1775. 12mo. pp. 274. 4s. 6d.
Law, Debrett, London, and Bal-
four, Edinburgh.

SKETCH OF THE ADVERTISEMENT.

WE are informed that the tour of
Portugal, from whence this
account originated, was made by
Du-

Dumouriez, when a captain of infantry, in the years 1765 and 1766, by order of the Duke de Choiseul, minister to Louis XV.; the military observations were added in 1774, and the whole was, in the year following, printed at Laufanne. The translator has, where he with certainty could, made several necessary corrections, especially on the subject of the English alliance with Portugal.

THE AUTHOR'S PREFACE

REMARKS the little knowledge entertained by the world in general of the interior of Portugal, and especially the ignorance of the Spaniards, and even of the Portuguese themselves, of the general topography of the country. "The war of 1762 has not produced even a tolerable map, and Portugal is as little known to the Spaniards, in a military view, as the deserts of Arabia." Other countries, in proportion to their distance, have equally neglected Portugal, and even the English have confined their researches to commercial speculations. "This cloud of oblivion, which covers Portugal; this national stupor (says the author), stamps a value on my work, which I shall endeavour to enhance by impartiality and a steady adherence to truth."

OUTLINE OF THE CONTENTS.

BOOK I. Geographical Description of Portugal.—Contains eight chapters, comprizing the division of Portugal into provinces, with the situation, towns, population, and government of Entre Douro e Minho,—Traz os Montes—Beira—Estremadura—and Algarve. The total population amounts to 2,225,000 souls.

BOOK II. The Portuguese Colonies.—Under this article we are, in five chapters, informed of the division of colonies in Asia, Africa,

and America, and of the state of the islands belonging to Portugal. The population is stated to be

	Inhabit.
In Asia	50,000
Africa	80,000
Brazil	430,000
Madeira and Porto Santo	130,000
The Açores	80,000
Cape Verd Islands	16,000
Islands on the Coast of Guinea	5,000
Total	791,000

Of these the Portuguese form a sixth part.

BOOK III. Military Affairs of Portugal.—Contains five chapters on the state of the army, which, we are told, consists of 33 battalions, containing 26,000 infantry and 26 squadrons of 4000 cavalry, together with a militia of peasantry, amounting to 100,000 men.—Other information, relative to the discipline, defects, or excellence of the Portuguese army, includes an account of their light troops, artillery, fortifications, staff, subsistence, minister at war, &c. with the topography, rivers, and fortified places of the country, and general historical reflections on the wars of Portugal, assigning evident causes for the failure of Spanish invasions, &c.

BOOK IV. National Character.—Ten chapters, describing the manners of the Portuguese—their fidalgos, women, public amusements, dress, buildings, police, climate, earthquakes, country houses, justice, prisons, tribunals, councils, cities, orders, ecclesiastics, inquisition, and jesuits—university of Coimbra, college of nobles, literature, poetry, and arts.—

Government.—The marine, commerce, agriculture, and finance—Account of the court, and summary of the history of Portugal—Anecdotes of John V.—Joseph I.—the earthquake—Conspiracy against the king

king in 1758—War of 1762—Loss of the custom house by fire, death of Graveron—Revolt of Brazil, political state of Portugal, and memoirs of the Count D'Oeyras.

EXTRACTS.

GENERAL CHARACTER OF THE PORTUGUESE.

“THE character of the Portuguese bears a strong resemblance to that of the Spaniards; they possess the same disposition to idleness and superstition, the same kind of courage, the same pride, but more politeness and deceit, which arises from the rigour of their present government; the same national zeal, and, above all, a decided spirit of independence, which incites the most violent hatred towards the Spaniards, who have been their tyrants, and the English, who are their masters.

“The manners of the northern provinces of Portugal have a positive resemblance to those of Scotland. Their inhabitants are a fine race of men, free, sincere, brave, full of prejudices, of national hatred and patriotic love: they are universally hospitable, and, in the provinces of Entre Minho e Douro and Traz os Montes, there are no inns. In the south, on the contrary, and, above all, at Lisbon, the inhabitants are robbers, misers, traitors, brutal, fierce, and morose, with an external appearance which bears all the characters of their detestable natures. Some exceptions, however, are to be met with, particularly among the nobility, whose birth is superior to that of the Spanish nobles, and who possess more affable manners, as well as a more communicative spirit, which indeed they derive from a more frequent intercourse with foreigners.”

P. 154.

CONSPIRACY AGAINST JOSEPH I.

“The conspiracy in the mean time was carried on with great secrecy and equal indiscretion. The Duke d'A-

veiro, the Marquis de Tavora, his two sons, the Count d'Atouguia, the Almeidas, and the Soulas, were the respectable names which appeared at the head of 250 persons of both sexes, who were accomplices without the secret having transpired: nevertheless, the Duke d'Aveiro, proud at one moment, and cringing at another, rendered himself suspected by his menaces and indiscreet discourse. Love had also its share in this cruel scene. The young Marchioness de Tavora carried on an intrigue with the king, which all her family considered as an affront; and they availed themselves of the mysterious visit which he paid every day to this lady.

“On the day appointed to carry this horrid plot into execution, 3d September, 1758, the conspirators, to the number of 150, divided themselves into small troops, and took post in different part of the way which the king was to pass. His majesty was in a calash, drawn by two mules, conducted by one postilion, and was accompanied only by his valet de chambre. The first band of conspirators let him pass on till he was in the midst of them, when they discharged forty muskets: the calash was pierced in various places, and the king received three wounds, the most considerable of which was in his shoulder. His valet de chambre, whose name was Texeira, had the presence of mind to make the king truckle down at the bottom of the chaise, that he might sit over him, and, at all risks, cover his body. At the same time, the postillion, as brave and as faithful as Texeira, instead of pursuing the road or returning back again, turned with great address, and with the utmost speed, into a bye way, amidst many other random shots, and, by a circuitous road, got back to the palace of Bellem. These two men, to whom the king owed his life, were amply recompensed.

“The king, on arriving at the palace, covered himself with a cloak belonging to one of his guards, ordered Carvalho to be instantly called to him, and waited at the gate, without thinking of his wounds, or disco-

* Two men only fired at the king's calash; Ferreira, who was executed, and Azevedo, who, by his early escape, shewed himself the only one among so many conspirators that foresaw what would happen afterwards. See the note next to this. T.

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vering the least sign of pain or apprehension. The minister, with his usual resolution, and maintaining the same magnanimity as his master, prohibited Texeira, the postillion, and guards, from making any discovery of what had happened. He also recommended to the king himself silence and dissimulation. Nevertheless, the news of this event having spread abroad, perhaps by the conspirators themselves, the people ran in a state of alarm and confusion to Bellem, and the nobles repaired to the palace. The Duke d'Aveiro appeared the most anxious and alarmed of them all, and offered to place himself at the head of the cavalry, to go in search of the assassins. But Carvalho removed his fears, pretended to make him his confident, and, with a mysterious air, recommended him to appear to know nothing of the matter: nevertheless, the minister already suspected him, from the knowledge he had of his turbulent spirit, and the well-known hatred he bore to himself.

"The king, to dissipate the fears of his people, appeared at a window, and declared from thence, that the report of his assassination was false, that the slight hurt he had received was from no other cause but the accidental overturning of his calash. To confirm this belief, he engaged in his usual exercises even before he was cured of his wounds, and the agitated spirit of the people was universally quieted: even the conspirators themselves, deceived by the general tranquillity, took no precautions whatever to prevent discovery, and remained at ease. One alone, named Polycarp, a domestic of the Tavora family, being suspicious of this mysterious state of inaction, quitted the kingdom.

Nevertheless Carvalho, in secrecy and in silence, took his measures to discover the authors of the conspiracy, and chance discovered them to him. A valet had an intrigue with a servant of the household of Tavora, and used to meet her lover in the gardens. One night, while he was waiting for his mistress, the conspirators assembled near the spot where he was concealed;

and after they had conversed about the plot that had failed, unfolded the design of another. The valet heard all, and gave immediate information to the minister, who, on continuing his inquiries, found his suspicions confirmed, and was soon possessed of sufficient proofs of the conspiracy, and the persons concerned in it. The more Carvalho thought Aveiro and Tavora criminal, the more he flattered and caressed them. The first of them, through fear, and perhaps by the advice of his accomplices, who were more prudent than himself, asked permission to pass one month at his country seat, under the pretext of re-establishing his health. Carvalho immediately obtained leave for three months. The other had formerly solicited a commandry, and the minister now announced a grant of it, on the part of the king. In short, his majesty and the minister so conducted themselves, that the people not only ceased to speak of the assassination, but even to remember any thing concerning it.

"Nevertheless, in about six months, Carvalho proposed the marriage of his daughter with the Count of Sampayo, a nobleman of high birth. The king accordingly signed the contract of marriage, and took upon himself the expences of the wedding. All the grandees of the kingdom were invited to assist at the ceremony, and the Duke D'Aveiro returned in great haste to Lisbon to be present at it. Ten battalions and as many squadrons of troops arrived the same night, and at the same hour, in the capital. There was two balls, which occupied the attention of the city; the one at Bellem, given by the minister, and the other at the Long Room, a place of entertainment belonging to foreign merchants, who gave it in honour of the marriage. At the same hour all the conspirators were arrested, their palaces invested, and the process against them being already prepared, ten of the principal of them were executed in the course of a week, in the square of the palace of Bellem. The Duke D'Aveiro was drawn into quarters by horses,* the Marquis de Tavora,

* The General is far from being correct in the particulars of this bloody scene, which is the more surprising, as the following account was published by authority after the execution.

Tavora, his two sons, his wife, and the Count D'Atouguia, his son-in-law, were beheaded, and four inferior accomplices were burned alive. Aveiro died like a coward. The rest supported their torments with resolution. But the two criminals who displayed the greatest strength of mind on the occasion were a woman, the old Marchioness de Tavora, and a young man of nineteen years of age, her second son. He had suffered the most cruel tortures without acknowledging his guilt; when his father being brought to tell him that he and the other accomplices had confessed the whole, he replied, 'As you gave me life, you may take it from me.' As for the old Marchioness, she escaped the torture on account of her sex, but received her sentence, and saw the preparations for her punishment, with an indifference that would have done honour to a better cause. She had been accustomed to breakfast after the English fashion, and after she had heard her sentence read, and been dressed as usual by her woman, she demanded her breakfast. Her confessor represented to her that she had something else to do; when she answered, 'that there was a time for every thing.' She took her breakfast in perfect tranquillity, and made her woman partake of it. When she came to ascend the scaffold, she said

to those who offered to assist her, 'I will ascend it alone, I have not suffered the torture like the rest.' The Marquis de Tavora, who did not possess an equal strength of mind, reproached her for having brought her family to such a fate; she replied, 'Support it as I do, and reproach me not.' She herself placed the fillet over her eyes, shortened the duties of her confessor, entreated the executioner to dispatch her quickly, and by dropping her handkerchief gave the signal for the fatal stroke. The young Marchioness de Tavora was confined in a convent, as well as the young Countess of Atouguia, who has been since persecuted by the Inquisition as a visionary. The principal part of the nobility were carried away and confined in dungeons, while some escaped; of the latter number were the Almeida and Sousa. As for the Jesuits, they were expelled from every part of the Portuguese dominions, as accomplices in this horrid conspiracy, but without process or proof. There remained of them but twenty-two decrepid old men who were shut up in a villa of the Duke D'Aveiro; and eight prisoners, of which the most criminal, viz. Malagrida, an Italian; Alexander, an Irishman; and Matos, a Portuguese; were executed secretly in prison, after having been denounced as chiefs of the plot. P. 232.

Saturday, Jan. 18, 1759, a scaffold having been built in the square opposite to the house where the prisoners were confined, eight wheels were fixed upon it: on one corner of the scaffolding were placed Antonio Alvares Ferreira, and at the other corner the effigy of Joseph Policarpio de Azevedo, who is still missing; these being the two persons who fired at the king's equipage. About half an hour after eight o'clock in the morning the execution began. The Marchioness Tavora was the first who was brought upon the scaffold, when she was beheaded at one stroke. Her body was afterwards placed upon the floor of the scaffolding, and covered with a linen cloth. Young Joseph Maria de Tavora, the young Marquis of Tavora, the Count of Atouguia, and three servants of the Duke of Aveiro, were first strangled at a stake, and afterwards their limbs broken with an iron instrument; the Marquis of Tavora, general of horse, and the Duke Aveiro, had their limbs broken alive. The Duke, for greater ignominy, was brought bareheaded to the place of execution. The body and limbs of each of the criminals, after they were executed, were thrown upon a wheel, and covered with a linen cloth. But when Antonio Alvares Ferreira was brought to the stake, whose sentence was to be burnt alive, the other bodies were exposed to his view, the combustible matter, which had been laid under the scaffolding, was set on fire, and the whole machine, with the bodies, were consumed to ashes, and thrown into the sea.

LII. *Travels through Germany. Switzerland, Italy, and Sicily*, translated from the German of *Frederic Leopold, Count Stolberg*. By THOMAS HOLCROFT. 2 vols. 4to. pp. 1185. 3l. 3s. *Robinsons*.

THE TRANSLATOR'S PREFACE

IS explanatory of his author's general character as a writer, and accounting for those passages which may appear to be the effect of prejudice. Mr. Holcroft also informs us of the difficulties he encountered during the translation, "from which to extricate himself, and never lose sight of his author; was a task of difficulty and address." A minute table of contents, and a very copious index, have been added by Mr. H. to a "work that has obliged him to exert a minute degree of attention, a suspicious, unremitting, watchfulness and labour, accompanied by anxiety greater than it is his intention ever again to encounter, where neither the thoughts, the manner, nor the materials are his own."

TRAITS OF THE WORK.

Count Stolberg, as the translator observes, "has in this work proved himself to be a man of taste, learning, and observation, a connoisseur, a critic, and a poet, and, as such rare qualities imply, intimately acquainted with men and manners." We do not depart from our general system of adding neither praise nor dispraise to our Epitomes, by making the above quotations, which forms a part of the book itself. The Count is accompanied during his journey by his lady and two young sons, consequently his stay at every place he describes is of length sufficient to warrant time for his very numerous researches and observations, which not only extend to the present state of cities, towns, palaces, temples, churches, villages, ruins, pictures, botany, philosophy, natural history,

and arts and sciences in general—but we have a minute and interesting history of the origin, ancient state, rise, fall, or decay of every place or subject which will admit of such information, and this on the authorities of those authors who rank in the highest estimation, as Thucydides, Livy, Diodorus Siculus, Diocletian, Pliny, Dio Cassius, Suetonius, Lucretius, Varro, Plutarch, Herodotus, Pausanias, Q. Curtius, Tacitus, Polybius, Diogenes Laertius, &c. with illustrative passages from Homer, Virgil, Horace, Ovid, and a variety of Italian, English, and German poets, historians, translators, and commentators. Every quotation is given in the original, and with an English translation, by which means readers of every class are accommodated. The translator has, where it appeared necessary, subjoined some few explanatory notes of his own; and where, in the table of contents, he makes mention of a collection of pictures, statues, &c. the reader is to understand, that Count Stolberg has not made a mere collective observation, but gives a particular and individually descriptive catalogue of valuable curiosities.

ABSTRACT OF THE CONTENTS.

VOL. I.

(Divided into 63 Letters)

Contains journey to and description of Dusseldorf, its gallery of pictures, &c.—of the Rhine—Elberfelde—Leuchtenburg—La Trappe—Berg—Mulheim—Cologne—Rheinmagen—Coblentz, Frankfort, Darmstadt, Heidelberg, Bruchsal, Karlsruhe, &c. in regular process to the lakes of Switzerland.—It would be merely giving a catalogue of proper names, were we to follow the Count in his progress to Italy as minutely as the regular table of contents. The most striking and interesting features of local situation present themselves in descriptive traits of the mountains, lakes, cataracts, monuments,

numents, &c. of Zell, Zurich, Geneva, Berne, Lausanne, and the intermediate and surrounding countries.—After gratifying his readers with many particulars of Gessner, Voltaire, Lavater, Klopstock, and the famous Helvetic hero, William Tell, the Count describes his passage over Mount Cenis and the Alps to Geneva.

The classical land of Italy and Rome of course abound with subjects of curiosity and admiration at every step.—No point of information is omitted—the works of painters, sculptors, architects, &c. as well in some instances as their biography, are conspicuously brought forward.—Learned and distinguished men of the present day are also introduced to our acquaintance.

VOL. II.

(107 Letters.)

Continues the route through Italy and Sicily—presenting us with accounts of Mount Vesuvius and its various phenomena—ruins of Herculaneum—promontory of Misenum—curiosities of Portici—Italian catacombs, ruins, and ancient history—ancient Tarentum and Crotonia—Scylla and Charibdis—Messina—Syracuse—Mount Etna—Tivoli—Loretto, &c. &c. &c.—Historical traits and description of Venice, Vienna, Dresden, and their relative curiosities.—Every action or circumstance which attaches notoriety to any spot visited by the Count, is in its place related—and every city, town, or village occurring in the course of the work, reminds us of passages in classic story, which add much to the effect of their description.

EMBELLISHMENTS TO VOL. I.

Map of Italy, after Brio.

View of the Grutlin Matte, a curious Height in Switzerland.

Music and Words of the Kubreigen, or Song of the Swiss.

View of the Valley of Lauterbrunn, with the Fall of the Staubach.

St. Peter's Church at Rome.

The Coliseum.

Outside View of ditto.

The Campo Vaccino.

Ground Plan of the Circus of Caracalla.

Interior of the Pantheon, or Rotunda.

Outside View of ditto.

EMBELLISHMENTS TO VOL. II.

Grotta di Matrimonio, in the island of Capri.

View of a rocky Valley near Sorrento.

Temple of Neptune at Pesto, or Paestum.

Winter Huts on the Shores of the Adriatic.

Another Plate of ditto.

Ruins of a Grecian Temple in Egesta, or Segesta.

View in Trapani, and of the Monte di Trapani, the ancient Eryx.

View of the Tree called Dei Cento Cavalli.

View in the Island of Ischia.

EXTRACTS.

SINGULAR CUSTOM AT ZÜRICH.

"THE people of Zürich have an old custom, which they have probably derived from the wisdom of their ancestors. If married people, in spite of remonstrance, persist in a desire to separate, they are confined for some weeks in a chamber of the council house, in which there is nothing but a small bed, a stool, and a table. Their food is served on one dish; with one plate, one knife, one fork, and one spoon. Change of place, privation, and the sociality that arises from the necessity of mutually aiding each other, have frequently, before the time of probation has expired, so reconciled them to each other, that they have renounced all thoughts of parting, and have lived peaceably together till death." Vol. I. P. 76.

ACCOUNT OF A CURIOUS MODEL OF SWITZERLAND.

"FROM this place we went to visit General Pfyffer, a lieutenant-general in the French service, and a native of Lucerne; who has employed twenty years upon a model of Switzerland. He has worked from his own town as from a centre; for it is nearly in the centre of the country. He undertook his work with

intelligence; and has continued it with admirable dexterity and fortitude. This model, the size of which is vast, contains two hundred and twenty square leagues. Hills and valleys keep their due place, and proportion; and we are amazed to find that the Albis, which we had supposed so large a mountain, compared to the Rigi was quite insignificant: that this again is trifling to the Pilatus; and that the Pilatus itself is much inferior to the ridge of Glaciers, which with their lofty heads stretch from the Krispalt, where the Rhine takes its rise, and extend to the mountains of Savoy. These last are not in the model, but the Krispalt is; and a part of the Gothard, which is by no means so lofty. Each high road, each foot path that leads over the mountains, each waterfall, river, and bridge, each town and village, nay every house has its place in the model. The difference between pine forests and other woods is even distinguishable.

"The difficulties he has encountered may easily be imagined, where every hill and valley is accurately laid down, and where a single rock, or a hedge, will often take him as much time as a mountain; or a forest. These difficulties were increased by the jealousy of the little cantons in behalf of their freedom: for they often interrupted and prevented him, from the fear that his plans might be useful to an enemy. Many of them therefore were taken by moonlight. Valleys and mountains, which had been supposed impassable, were visited by this indefatigable man, who was about fifty years old when he began the work. His industry and art are alike conspicuous. His material is mastic, to which he gives the natural colours of objects. I supposed that his pines were made out of *scoria*: he smiled, went into his cabinet, and came back with a cotton nightcap on his head, that was rough and downy. 'With down like this,' said he, 'which I coat with mastic, I make the forests of pine that you perceive.'

"On that side where he has placed his southern mountains, he has erected a small scaffold at a distance, which he ascends by steps. From this, a view of the whole work may best be taken. Here I beheld, in miniature,

what I had formerly seen from the Hochwang (a mountain in the country of the Grisons): the mountains of Tyrol on the right, the Gothard on the left, and between them numberless mountain tops that filled up the spacious interval." *Vol. I. P. 84.*

PARTICULARS RESPECTING THE ANCIENT GLADIATORS.

"IN the year 488, after the building of the city, the sanguinary combats between gladiators were first exhibited in the Circus, by M. and D. Brutus; who intended by this means to honour the funeral of their father. The people of Campania indulged in the combats of the gladiators more early, and even during their banquets. This frantic love of cruelty rapidly increased. In the year of Rome 536, the sons of M. Æmilius Lepidus, intending to honour their father's memory, had games performed which continued three days, and in which twenty-two pair of gladiators combated. Thirty-three years afterward, seventy gladiators fought.

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"Augustus made a law by which private individuals, who thought proper to present the people with such spectacles, should be limited not to expend above half their substance.

"The people expressed their joy, when a gladiator received his death wound, with wild shouts: crying *Habet! Hoc habet!* Some of the combatants engaged each other with similar weapons: such were often called Samnites; not because they really were Samnites, but because the Romans, full of ignoble antipathy against
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a people who had resisted their arms for a hundred years, delighted in beholding the murder of a Samnite.

"Cruelty once indulged is not easily satiated. It requires variety of murder, and its horrible necessities make it inventive. Gladiators, who held an elastic net in their right hand, and a three-pronged weapon in the left, endeavoured to cast the net over the head of their opponent; and then to pierce him with their prongs. If the attempt failed, the antagonist pursued the assailant to death. Hence the latter was called the *Secutor*, pursuer; and the former *Retiarius*, the net-bearer.

"The net-bearers combated also with armed Gauls, who were called *Mirmillones*. The latter bore the figure of a fish on a helmet. These Mirmillones endeavoured to escape the net-bearer, by ducking the head, and at the same moment to give a blow in the foot, that should disable his enemy, that he might afterward destroy him. It was usual for the net-bearer, as he followed the Mirmillon, to exclaim, *Non te peto, pisces peto: Quid me fugis, Galle?* I do not aim at thee, but at thy fish: Why dost thou fly me, Gaul?"

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"Sometimes the people pardoned such gladiators as had formerly excelled in agility, or courage. The raising of the hand, with the thumb lowered, was a token that they should live. The hand shut, with the thumb raised, was the sign of death. It was usual for the people to cry, *Recipe ferrum!* receive the sword!

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Porta Libitina, or gate of death, to bury him.

"The gladiators were some of them prisoners of war; some free persons, who had studied the art; and others foundlings, whose education destined them to this trade.

"The instructor of these combatants was called *Lanista*. The school in which they were trained was a large building, in which those who were set apart to murder, or to be murdered, were exercised.

"They were not at liberty to go where they pleased, when not exercising; but were each shut up in a different cell, like dogs in their kennel. In the latter times of the republic, these gladiators were made subservient to the ambition of the powerful; and were let loose among the people, like hounds among wild beasts.

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were at last so addicted to this sanguinary spectacle, that, like their predecessors the people of Campania, they had them at their feasts.

"Certain combatants fought in chariots, and were called *Essediarii*. Others fought on horseback, with deep helmets; so that they could not see each other; and thus ran the course, with their spears, blindfold.

"When once a people are accustomed to the sight of blood, the lust of indulging such horrid spectacles increases to the most outrageous phrensy. Political considerations should have taught the free Romans that a savage nation is incapable of liberty. And how savage must that nation be, whose very matrons, and vassals, were accustomed to such spectacles!

"The subjected Greeks were late in adopting these practices. When, in the time of the Emperor Marcus Aurelius, it was proposed to the Athenians to introduce them, in imitation of the Corinthian gladiators, the philosopher Demonax exclaimed, with noble indignation, Oh, men of Athens, rise, before you indulge in battles like these, rise, and demolish the altars which your forefathers have erected to mercy.

"Constantine, the first Christian emperor, though not able entirely to suppress this horrid practice, forbade it; being excited so to do by Lactantius. Under the Emperor Honorius, when Prudentius, a Christian poet, had endeavoured to obtain the abolition of these spectacles, Telemachos, a hermit of the east, appeared in the amphitheatre. As soon as the combat had begun, he descended, with a dignified simplicity, inflamed by the spirit of benevolence and holy zeal, into the arena, and endeavoured to prevent the combatants from murdering each other. The spectators, enraged, rose, and stoned him. Perhaps there may be some who will feel inclined to ridicule the simplicity of this dignified man; though, had it been the act of a heathen philosopher, they would have admired and cited it as exemplary. Telemachos, however, was the last sacrifice to this accursed custom. Honorius was moved, forbade the games of the gladiators,

and from that period they were entirely abolished.

"A short time before, it was proved, by the example of a young man, how seducing the sight of bloodshed is, and how little man can depend on his own resolution. Alipus came from Africa to Rome, filled with abhorrence against the games of the amphitheatre. Some youths, who were his fellow students in the law, entreated, teased, and dragged him, that they might forcibly make him accompany them to the spectacle. 'You may oblige my body to go,' said Alipus, 'but I will forbid my eyes and my soul to take any part in the act: they shall triumph, they shall remain unmoved.' They took him with them, and found the spectators heated by the sight of the combatants. Alipus shut his eyes, and confirmed himself in his resolution. A loud cry of pleasure, from the people, occasioned him to waver. He looked, and saw the blood streaming from the death wound of a gladiator. 'At that instant,' said St. Augustin, 'his soul was overcome: he beheld the blood without emotion; and unconsciously to himself, imbibed cruelty, excited rage in himself, revelled in crime, and suddenly wallowed in blood.'"

"He left the amphitheatre a changed man, and no longer abstained from visiting it; but rather was the encourager of others.

"He attended the school of rhetoric, in which Augustin taught; and this holy man, having introduced the subject of gladiators, spoke so as to make a deep impression on the heart of Alipus. He debated with himself, returned no more to the amphitheatre, and became an excellent man, and a bishop. By his virtuous life, he proved an enlightened and warning example to his congregation.

"I should not be astonished, could we live to see it, were we to behold lawgivers of a nation, who have openly renounced the blessings of Christianity, a thousand years hence, again to introduce a custom so disgraceful to human nature. They may probably, from some delusion of political blindness, or some misguided

* Ut vidit illum sanguinem, immanitatem simul ebitit; et non se avertit, sed fixit aspectum, et hauriebat furias et nesciebat, et delectabatur scelere certaminis, et cruenta voluptate inebriabatur.

phrensy,

phrensy, endeavour in this manner to satisfy the blood-thirsty propensity of a people who shall have been accustomed to the murder of their fellow-citizens." *Vid. l. P. 313.*

EFFECTS OF THE EARTHQUAKE OF 1783 IN CALABRIA.

"THIS morning we rode among the mountains, by paths that were almost impassable, and over hills that formerly were valleys, and valleys that formerly were hills. When an earthquake happens to take but one direction, the mountains may shake from their roots to their very summits, yet suffer but little change; and, in some places, scarcely any: the earth seeming to repose itself, like the sea after a storm; but if the shocks encounter each other in contrary direction, they form a conflicting motion, which dams up rivers and removes mountains. The earthquake was the more dreadful here, because the mountains, consisting of adhesive clay, resisted the subterranean strife of contradictory motion. We saw mountains rent from top to bottom; the fallen half of which had filled up former valleys, and formed others in their stead. Beds of earth, in many places, were torn away with their whole plantations. Trees, with their roots half bare, stand on the brink of a precipice; while their fellow trees, transported to a distance, are now growing on the banks of other springs, by which they are watered. A man, a woman, and a mule, were, by one electrical shock, projected, with the ground on which they stood, across a river, without injury. A man, that was plucking lemons upon a tree in the little town of Seminara, was carried, with the tree and the earth in which it grew, and still grows, and thrown to a great distance. Many, borne away by the billows of earth, as by the billows of ocean, were swallowed up and thrown back from the gaping gulf without injury. Rivers

were imprisoned in their course, and their dammed-up streams were suddenly formed into lakes, which, now divided from their native streams, send forth injurious exhalations from their stagnant waters.

"Several of these lakes I saw; others are dried up, and some at the expense of government. An outlet for one has been cut through the rocks. This earthquake gave birth to law-fuits of a new kind, between the proprietors of the overshooting and the possessors of the overhot earth, to know which of them had planted a tree, and on whose soil it afterward stood. Many trees were thrown between others, and who were the proprietors of them was an uncertainty. I saw a quantity of olive trees that were torn, with the earth where they grew, from the ranks in which they were planted, were pressed together by the whirling motion, and now form one great clump.

"Oppido that was, which Cluverius supposed to be the ancient *Mamertum*, and Italian antiquaries the ancient *Metaurum*,* is now changed into a heap of stones. Large ranges of wall, seized as it were, and dragged away by the frantic earth, when the earth ceased its motion, did not fall flat, but were placed with the end upward; as if they had taken root, or were supported by a giant hand.

"Penetrated by the aspect, we stood with our guide, a youth of twenty, contemplating these ruins. We in astonishment and compassion, and he bitterly recollecting that the house of his father was a part of the wreck, that he and his mother had been five hours covered by the rubbish, and that his brother and sister lay buried beneath it.

"As we came to Oppido, we had already been shewn, in one place, stones that had crushed men, and in another hills covered with the flourishing vine under which whole communities were entombed.

"The former town contained three thousand inhabitants; the present bar-

* They ground this opinion on the river near Oppido being still called *Metauro*. But might not *Metaurum* have been built, as Cluverius supposes, at the mouth of the river *Metaurus*? Let me remark, this river must not be confounded with the great *Metaurus*, now called *Metauro*, that was famous for the battle in which the Carthaginians were defeated, and their leader Hannibal, the brother of Hannibal, slain.

racks only five hundred. About twelve hundred perished on the desolating day. Some were burned alive, overtaken by the flames that spread through the tumbling houses. The monks of a monastery became the prey of these flames. A woman, who now lives in Messina, remained eleven days under the ruins of her own house. Her child was with her, and they both fed on chefnuts, which the mother, not providentially, had put in her pocket. She gave the child her own excremental water to drink; but as she had no supply of liquid for herself, even this wretched aid soon failed, and the child died on the fifth day.

"Numbers afterward died, partly from the miseries and want to which they were subjected, and partly from the diseases which the stagnant water, the newly turned-up earth, and the

putrid bodies of man and beast, occasioned.

"So remarkable were the effects of this earthquake on the human organs, that, in the two following years, the women either did not conceive, were prematurely delivered, or brought forth dead children; and of those that were born alive, many immediately expired.

"When the first account of this dreadful event reached Naples, the king was desirous of visiting the distracted province; and being prevented, he sent the people money. The queen, whose benevolence is always active, deprived herself of her jewels; and people of all ranks were at first contributors. The sanguine Neapolitans are easily moved; but their emotion quickly dies away."

Vol. II. P. 189.

MONTHLY CATALOGUE.

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J. H. S. is respectfully informed that his suggestion concerning the periodical publications is anticipated by an early article in the regulations of our work;—we have already in our hands the necessary materials for a very ample view of that branch of literary communication,—to be given in our Sixth Number.

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